NEW ENGLAND SPECTATOR.

A FAMILY PAPER DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, AND THE CIRCULATION OF USEFUL INTELLIGENCE.

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WM. S. PORTER, EDITOR

SPECTATOR.

SATURDAY, OCTOBER 28, 1837.

PEACE

Ought to be discussed before the Public.

The subject of peace, important in itself, and intimately connected with the temporal and eternal welfare of mankind, justly demands the serious attention of every Christian community, and should come before them through the *ordinary* channels of communication, in such ways as will most speedily bring their views, feelings and habits into strict accordance with the pacific requisitions of the gospel.

The cause of peace involves many points of truth and duty which ought to be settled with as little delay as possible. Whether the gospel is not as applicable to the intercourse of nations as to that of individuals; whether its letter or its spirit will allow us in *any* way to countenance the war-system; whether it does not utterly condemn the practice of settling international disputes by an appeal to arms; whether a right construction of its precepts would permit individuals or communities to perpetrate, in defence of right or of life, the outrages inseparable from war in any form; whether the whole Christian world have not, by lending their support for so many ages to this system of violence and bloodshed, plunged themselves into deep guilt before God; whether they are not required by the strongest obligations to abolish the system entirely, and substitute a more rational and Christian method of adjusting their difficulties;—these are grave and weighty questions, which *must* be discussed sooner or later by every Christian community on earth.

It would be long barely to mention the various aspects and bearings of this cause. The waste of property by war; its havoc of human life; its destruction of social and domestic happiness; its fearful multiplication of vice and crime through the world; its baleful influence on agriculture, commerce and manufactures, on all the arts and sciences, on the march of freedom and general improvement, on virtue and religion, on the character of individuals and of nations, on all the interests of mankind for time and eternity;—such topics surely call aloud for the most solemn consideration of every one that loves his God, his country or his species.

But the connection of peace with the *spiritual* welfare of mankind, demands the most special and speedy attention of Christians. Urgent appeals have very properly been made in behalf of sailors; but of these, I believe, there are not in all Christendom more than half a million, while its standing warriors amount even *in peace* to THREE OR FOUR MILLIONS! Are the souls of warriors less valuable than those of sailors? While we admit the claims of those on board of merchant vessels, shall we deny the claims of those who are waffed on board of war-ships to a returnless exile from the endearments of home, from all the privileges of the gospel, and forced, like galley-slaves, to the work of human butchery as the business of their life? While we give our money, and pour out our prayers and tears for half a million of poor sailors, shall we do nothing, absolutely nothing, for six or eight times as many soldiers in a condition generally more hopeless?

I will not glance at the bearing of this cause on the *salvation of our world*. Has not war for ages neutralized the gospel more or less in Christian lands, and obstructed its spread and triumph over the earth? Does it not even in peace waste far more treasure and blood than would be requisite under God for the world's conversion? Gordon Hall asked for only 30,000 missionaries to carry on this mighty work; less than the hundredth part of the men employed in a time of *peace* to sustain the war-system of Christendom! The support of 30,000 missionaries would require only twenty or thirty millions of dollars at most; not more than one fiftieth, if more than a hundredth part of what Christian nations spend for war even in peace!

It is quite too late to say that *such* a subject shall not be discussed. It *must* be, if *will* be, in *some* way; and I wish to state a few of our reasons for thinking it *should come before the public through the columns of existing periodicals.*

It would do these very newspapers good, both by increasing the variety of their subjects, and by preventing the rise and competition of other papers expressly devoted to this cause,—a result that can be avoided only by the course for which we plead.

Such a course would be best for the cause, and best for the public at large. It would bring appeals on this subject before the whole community at once, and thus obviate, in a great measure, the misconceptions, prejudices and injurious excitements well nigh inseparable from an opposite course. It would elicit truth, and counteract error, and assimilate views, and harmonize feelings, and produce reform without convulsion, and prevent most of those extremes to which *any devoted* advocate of such a cause, first neglected, then misrepresented, and finally opposed as a sort of monomaniac, would be very likely to go. We aim at *conservative reform*; but such reform implies the very thing we now ask for.

The public have a right to know what we *think*, and what we *wish to do*; and we will let them know, if the conductors of the press will give us a fair opportunity. We gratefully acknowledge the past kindness of the press to this cause. Nearly all the religious papers in the land have open of their columns to appeals in its behalf; and we trust they will ere long pour upon the public mind a ceaseless stream of such facts, arguments, and motives as shall rouse every friend of God and man to this long neglected, yet momentous theme.

Oct. 25, 1837. G. C. B.

PROVINCE OF WOMAN.

[Continued.]

But I come now to prove that women under the New Testament dispensation were called to preach the gospel. Nor is there any thing either astonishing, or novel in the gifts of the Spirit being bestowed on them: nothing astonishing, because there is no respect of persons with God; the soul of the woman in his sight is as the soul of the man, and both are alike capable of the influence of the Holy Spirit. Nothing novel, because as has been already shown, in the sacred records there are found examples of women, as well as of men exercising the gift of prophecy.

Let us first examine Paul's definition of prophecy. He says it is to speak to edification, exhortation, and comfort; and there appears no possible reason why women should not do this as well as men. But what says the Bible: "When the day of Pentecost was fully come, they were ALL with one accord in one place. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Peter says in reference to this miracle, "This is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy—and on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy." There is not the least intimation that this was a spasmodic influence which was soon to cease. The men and women are classed together, and if the power to preach the gospel was a supernatural and short lived impulse in women, then it was equally so in men. But we are told these were the days of miracles. I grant it; but the men equally with the women were the subjects of this marvelous fulfilment of prophecy, and of course if women have lost the gift of prophesying, so have men. We are gravely told that if a woman pretends to inspiration and thereupon grounds the right to plead the cause of a crucified Redeemer in public, she will be believed when she shows credentials from heaven, i. e. when she works a miracle. I reply, if this be necessary to prove the right to preach the gospel, then I demand of my brethren to show me their credentials; else I cannot receive their ministry by their own showing. John Newton has justly said, that no power but that which created a world can make a minister of the gospel; and man may task his ingenuity to the utmost to prove that this power is not exercised on women, as well as men. He cannot do it until he has first disclaimed that simple, but all comprehensive truth, "in Christ Jesus there is neither male nor female."

Women then, according to the Bible, were under the New Testament dispensation as well as the Old, the recipients of the gift of prophecy. That this is no sectarian view may be proved by the following extracts. The first I shall offer is from Stratten's "Book of the Priesthood."

"While they were assembled in the upper room to wait for the blessing, in number about one hundred and twenty, they received the miraculous gifts of the Holy Spirit's grace; they became the channels through which the power, ordinary, but not less saving streams flowed to three thousand persons in one day. The *whole* company of the assembled disciples, male and female, young and old, were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. They all contributed in producing that impression upon the assembled multitude, which Peter was instrumental in advancing to its decisive results."

Scott in his commentary on this passage, says, "At the same time there appeared the form of tongues divided at the tip and resembling fire; one of which rested on *each* of the *whole* company." "They sat on *every one* present, as the original determines. At the time of these extraordinary appearances, the *whole company* were abundantly replenished with the gifts and graces of the Holy Spirit, so that they began to speak with other tongues."

Henry in his notes confirms this. "It seems evident to me that *not* the twelve apostles *only*, but all the one hundred and twenty disciples were filled with the Holy Ghost alike at this time,—all the seventy disciples, who were apostolical men and employed in the same work, and all the rest too that were to preach the gospel, for it is said expressly, Eph. 4:8—12: "When Christ ascended up on high, (which refers to this) he gave gifts unto *men*." The *all* here must refer to the *all* that were together."

I need hardly remark that man is a generic term, including both sexes.

Let us now examine whether women exercised the office of ministers under the gospel dispensation. Philip had four daughters who prophesied or preached. Paul calls Priscilla as well as Aquila his helpers, or as in the Greek, his fellow laborers* in Christ Jesus. Divers other passages might be adduced to prove that women continued to be preachers, and that *many* of them filled this dignified station.

We learn also from ecclesiastical history, that female ministers suffered martyrdom in the early ages of the Christian church. In ancient councils, mention is made of deaconesses; and in an edition of the New Testament, printed in 1574, a woman is spoken of as minister of a church. The same word which in our common translation is now rendered a servant of the church, in speaking of Phebe, Rom. 16:1, is rendered minister Eph. 6:21, when applied to Tychicus. A minister with whom I had lately the pleasure of conversing, remarked, "my rule is to expound scripture by scripture, and I cannot deny the ministry of women, because the apostle says, help those women who labored with me in the gospel." He certainly meant something more than pouring out tea for him."

In the 11th Ch. of 1 Cor., Paul gives directions to women and men how they should appear when they prophesy, or pray in public assemblies. It is evident that the design of the apostle in this and the three succeeding chapters, is to rectify certain abuses which had crept into the Christian church. He therefore admonishes women to pray with their heads covered, because according to the fashion of that day it was considered immodest and immoral to do otherwise. He says, "that were all one as if she were shaven;" and shaving the head was a disgraceful punishment that was inflicted on women of bad character.

"These things," says Scott "the apostle stated as decent and proper, but if any of the Corinthian teachers inclined to excite contention about them, he would only add v. 16. that he and his brethren knew of no such custom as prevailed among them, nor was there any such in the churches of God which had been planted by the other apostles."

John Locke, whilst engaged in writing his notes in the Epistles of St. Paul, was at a meeting where two women preached. After hearing them, he became convinced of their commission to publish the gospel, and thereupon altered his notes on the 11th Ch. 1 Cor. in favor of women's preaching. He says,—

"This about women seeming as difficult a passage as most in St. Paul's Epistles, I crave leave to premise some few considerations. It is plain that his covering the head in women is restrained to some particular actions which they performed in the assembly expressed by the words praying, prophesying, which whatever they signify must have the same meaning applied to women in the 5th verse, that they have when applied to men in the 4th, &c. The next thing to be considered is, what is here to be understood by praying and prophesying. And that seems to me the performing of some public action in the assembly, by some one person which none but that time privilege to that person, and whilst it lasted, the rest of the assembly silently assisted. As to prophesying, the apostle in express words tells us, Ch. 14: 3, 12, that it was speaking in the assembly. The same is evident as to praying, that the apostle means by it publicly with an audible voice ch. 14: 19.

In a letter to these two women, Rebecca Collier and Rachel Bracken, which accompanied a little testimony of his regard, he says,

"I admire no converse like that of Christian freedom; and I fear no bondage like that of pride and prejudice. I now see that acquaintance by sight cannot reach the height of enjoyment, which acquaintance by knowledge arrives unto. Outward hearing may misguide us, but internal knowledge cannot err." "Women indeed, had the honor of first publishing the resurrection of the God of love—why not again the resurrection of the spirit of love? And let all the disciples of Christ rejoice therein as doth your partner,

JOHN LOCKE."

See "The Friend," a periodical published in Philadelphia.

Adam Clarke's comment on 1 Cor. 11: 5, is similar to Locke's;—"Whatever be the meaning of praying and prophesying in respect to the man, they have precisely the same meaning in respect to the woman. So that some women at least, as well as some men, might speak to others to edification and exhortation and comfort. And this kind of prophesying, or teaching, was predicted by Joel 2:28, and referred to by Peter; and had there not been such gifts bestowed on women, the prophecy could not have had its fulfilment."

In the autobiography of Adam Clarke, there is an interesting account of his hearing Mary Sewall and another female minister preach, and he acknowledges that such was the power accompanying their ministry, that though he had been prejudiced against women's preaching, he could not but confess that these women were anointed for the office.

[To be concluded.]

Civil Government.

MR PORTER,—I have looked over the strictures of "Philanthropos" in your last paper, upon my numbers on civil government; which, though they appear to me hasty, and somewhat incorrect, I rejoice to see; for I wish to have all my opinions subjected to the strictest criticism. I suppose the writer to be Mr. Ladd, since he dates from "*Minot*;" and I feel the more gratified that I am taken in hand by such a radical; hoping that none of my "dangerous errors" on this subject may escape the sword.

My reviewer says, "The writer stumbles at the threshold of the investigation, by making a distinction where the gospel makes none: viz. A difference between our duty to submit to good rulers, and our duty to submit to evil rulers. On this distinction he seems to be about to try to build an extensive theory which shall be consistent with the gospel. He might as well attempt to build a pyramid upon its apex." This is news to me; for I did not know, before, that I had made such a distinction in my numbers or civil government. I am, however, ready to make a distinction between our duty to obey just civil laws, and good civil rulers, and to disobey those, the obeying of which would involve disobedience to God, though I am for submitting to the consequences of disobeying "Nero," when he requires what God forbids.

Again, says my reviewer, "The principal difference between S. and me is this. He believes that governments may be resisted by violence, when their subjects think them oppressive. I believe that such resistance is contrary to the spirit of the gospel. Let a candid public judge betwixt us." Here again, I must acknowledge myself instructed in relation to my own creed; for I did not know before that I believed, or had taught this doctrine. Though I referred to the maxim, "Resistance to tyrants is obedience to God," I did not intend to countenance *violence* in the subjects of civil governments, against "governments." On the contrary, I said, that "The use of the sword, and weapons of violence, ought to be limited to the hand of a righteous civil government, which derives its authority from the consent of the governed." I take it that the gospel places a rod in the hand of the parent, commanding him to enforce obedience to just parental law, when necessary to secure obedience; and places a sword in the hand of the civil magistrate and ruler, to enforce obedience to just civil law, when necessary; but I am not for countenancing the use of the sword in "the American revolution, Shay's insurrection, Southern nullification, the Texan rebellion," and other offensive or *defensive* wars. I stop "a thousand and one" miles short of some of the consequences," which, through misapprehension perhaps, my reviewer has charged upon me.

My reviewer says, "Extremes often meet, and in avoiding one extreme, we are very apt to get into its opposite. There is a golden middle path, pointed out in the gospel; which is non-resistance to evil by physical force, avoiding passive obedience on one hand, which would end in slavery, making us the tools of tyrants; and resistance to the civil authority, by violence, on the other, which leads either to the destruction of all government, or else to absolute despotism, as its alternative." Though I hate the middle path between error and truth, duty and sin, and am for carrying every truth and duty to their extremity, I have no objection to the above rule, if the writer will admit the scriptural exceptions.

To avoid future misapprehension, perhaps I ought to make both a *fuller*, and a *clearer* statement of my views. My theory of civil government is not the common one which justifies individual or national self-defence by violence and bloodshed. I view the arguments of the friends of peace to be sound and valid against such war and fighting. Yet I have assumed that civil law with civil penalties, may be justly enforced under the authority of civil magistrates, provided those laws are in harmony with the law of God; and provided civil officers do not transcend their righteous and proper authority. I have assumed that the people of a particular country, state, or district, have a right to organize a civil government, by adopting a just civil constitution, and choosing the proper civil officers to execute their civil laws; and that whenever any particular law, state, or tribe, shall thus organize themselves and give the proper consent to the constitution, that this organization and consent of the people, give civil magistrates, duly appointed, a scriptural and evident right to enforce just civil law upon all those who are properly under the constitution, but no further. Since one nation has no civil authority over another, national defence by violence I take to be murderous and inexcusable. No individual, not invested with civil authority, has any right to use violence to any neighbor to his injury, though life may be in danger. No civil officer has any right to use violence, only what is required by a just and righteous civil law, in maintaining civil order. Every parent must be governed by his own reason and conscience, in determining when and how much to punish a disobedient child, and every magistrate must be governed by reason and conscience, in enforcing just civil penalties.

I have briefly stated my reasons in favor of such a system of civil government, and labored to show that it is both consistent with, and enjoined by the gospel. If my reviewer considers my arguments sophistical, let him make this appear by encountering and refuting them. If he still believes the consequences he has charged upon me are inseparable with my views, let him do more than assert it. I am happy to agree with him in the remark, "We must not so interpret scripture as to make it contradict itself."

And if he is willing to favor us with a further statement of his views, he is invited to tell us, whether he believes that all parental violence, in using the rod, is contrary to the spirit of the gospel; and whether he would have no civil organization, and civil government, with physical penalties.

S.

For the New England Spectator.

Letter from the West—No. 3.

MR. PORTER,—Sir, In my last, I said that the inhabitants of the Iowa district were a mixed people. This fact renders the prosecution of religious enterprises arduous in the extreme. And why? Not because the people are unwilling to act: But because they cannot *see* alike and of course it is difficult for them to *act* alike. You present any benevolent movement to them for their action,—they feel its importance, they admit it,—but as they proceed to *act*, they differ as to the means, mode &c. This is not peculiar to this district, but is common and I might say incident to, and inseparable from, every newly settled community. The people are from every part of the country. They all have their peculiarities, their preferences, their prejudices. They have all carried with them their own "iron bedsteads." Things must be done the way they were done in "Carolina" or "Ohio" or "Massachusetts."

I do not make these statements to discourage any from emigrating to that district, for Iowa is perhaps as free from such a spirit as any other part of the West. But I would say to any emigration to the West, *somewhere*, has become a law of motion! The watchword of the world is "westward!"

But still it may be an interesting problem,—can anything be done to correct and regulate the *manner* of emigration? If emigration must go on at such a rapid rate as it now does,—Can nothing be done to systemtize it?—to abolish its anomalies?—or to say the least, to lessen the evils that attend it? But especially, cannot some plan be devised by which Christian emigrants—who wander off to the "Far West" and are "scattered as sheep without a shepherd," and there in many cases, let the "cares of the world and the deceitfulness of riches" choke the beloved apostates—can be kept "from perishing?"

Let me reply, that much would every way be gained by *emigrants going in bodies*—companies sufficiently large to support at least a respectable school and a parish minister.

I will show some of the advantages of this plan.

1st. It will remove the objection which now many of the more influential and wealthy class have to emigrating, viz. the loss of good society. Many who are needed at the West, and I may say are needed in Iowa, cannot give up their home society, or else, say they, "we should go." Let such emigrate in bodies and *take this society with them.* Let them take their minister, schoolmaster, &c., and with these they may erect an earthly paradise beyond the great river.

2nd. This plan would lead emigrants to form definite forms of action before they go West. We do not want men and especially Christians to go to the West not knowing for what, and there scatter themselves over the country, hard to find, isolated, uninfluenced by one another or by the church, till temptation approaches and the world opens her mouth and they are lost. But we wish them, if they go at all, to go, knowing what they go for, and to aid in the gospel army, with their plans of action intelligible and consistent,—with a single desire to benefit their country and the world.

Respectfully yours, J. P. STEWART.

New Haven, Oct. 21, 1837.

The Plague in Smyrna.

Extract of a letter from J. B. Adger, to his father, in Charleston S. C., dated Smyrna, July 18, 1837.

The plague has raged more severely this season than for many years past; but it is now almost entirely over, and we hope in a few days to come out of quarantine. In this village (Bounar, a few miles out of Smyrna,) some four or five deaths have taken place, by the blessing of God upon the rigid quarantine which the authorities wisely imposed upon every thing coming from Smyrna. The four or five cases were all poor people, who took no care to avoid exposure. But in Smyrna, for a long time, from one hundred to three hundred died daily. The very large majority of these were Turks, who never keep quarantine; but make it a religious duty to attend the funerals of their deceased friends in companies, each one taking his turn in carrying the bier. I frequently met them, as I rode into the city in the morning, coming out to their burial ground with the dead, and they never exhibited any fear. Many days, it was supposed that not less than two hundred of these deluded fatalists fell victims. Of the Greeks, there were frequently twenty or twenty-five daily attacked; of the Armenians, who are much fewer, perhaps not more than twelve any day; of the Jews, between twenty and thirty; of the Catholics, four or five daily; of the Protestants, through God's mercy, I believe not one has died or been attacked during the whole season.

Our missionary friends at Constantinople, have not been so much favored in this respect as we. Mr. Dwight has lost one child and his wife by this terrible disease, and he is now, together with his other three children, daily liable to an attack of the same. Indeed all the Missionaries at C. are fully "*compromised*," that is to say, they had visited Mrs. Dwight, and handled articles belonging to the family during several days of Mrs. Dwight's illness, before it was known that her disease was plague. Mr. Dwight himself nursed his wife and child and buried them both; so that we are very anxious about him; but he is in the hands of God, and he will order the event in precisely the right way.

We are all practical believers in the contagiousness of the plague, and there is at present here a French physician, named Bulard, who has been for several weeks past in the plague hospital, and who also spent some months in a like situation in Egypt. He has handled the sick and their clothes, and also has dissected all who have died during his stay; and he has no doubt of its full contagiousness, and of the usefulness of quarantine. He has published in our Smyrna French Journal a number of valuable communications on the subject, but has no hesitation in admitting that he is totally at a loss concerning this singular disease. He is unable to prescribe any thing which cures. All who get well seem to owe their recovery, not to any medicine, but entirely to nature, that is to God's mercy!

Charleston Obs.

From the Baptist Register.

Missionary Correspondence.

SERAMPORE, May 13th, 1837.

BR. BENNETT,—Permit us, through you to place the following letters before the readers of the Register. They are from English government papers, that were kindly submitted to us for perusal while at Calcutta, by our friend and the friend of the mission, Mr. Trevelyan. No. I, and No. III. are from Capt. Jenkins, in reference to a plan of Hon. E. F. ROBERTSON, a public man in Assam, who is ardently engaged in efforts to improve the condition of the natives. No. II. is Mr. Robertson's letter to the court, explaining his plan. The letters are important, as they are official documents, and furnish additional evidence of the kind feeling of those in authority towards mission operations. In regard to the general subject of the communications, the establishment of a Christian settlement in Assam, we forbear expressing an opinion, previous to our anticipated interview with Capt. Jenkins. Should it be ascertained that government has held out suitable encouragement, cannot New York furnish individuals for such an establishment? Ought not this kind of effort to be encouraged?

Very sincerely, yours,

MILES BRONSON,
JACOB THOMAS.

J. C. C. Southerland, Esq., Secretary of the General Committee of Public Instruction, Fort William.

SIR—I have the honor to acknowledge the receipt of your letter of the 25th inst., requesting an explanation of the system Mr. Robertson proposed to adopt for the foundation of public schools throughout Assam. I regret that I am unable to afford the committee any explanation of Mr. Robertson's intentions, further than they are explained in the letter alluded to by the Court. I also regret that I cannot concur with my predecessor in recommending the measures he advocated; as I can perceive nothing in the state of Assam that would make it expedient to appropriate any part of the revenues of Burrampooter, or other sacred lands, to the maintenance of schools, until the government consider it advisable to make a general enactment to this effect for the other provinces of India. In Assam a large proportion of the population of this province is freer from the prejudices of caste, and the trammels of Hindooism, than in most other provinces of our empire; but, unfortunately, the sources whence these prejudices emanate are in the hands of as bigoted followers of Brahminism as I am acquainted with. The school whence these priests have proceeded, is that of Midden; and its degraded superstition is here less qualified by the genius of the Shastras, than by the sentiments now in Bengal. The late ruling race of Assam, the Ahoms, have probably a less decided attachment to the brahminical faith than the upper classes of Bengal, though I am not at all aware that this is the case; but, in any case, the Ahoms have been transferred to Poorundesing with your permission.

The bulk of the people of lower Assam differ but little from the inhabitants of the neighboring Zillah of Rungpore; but there are still a large portion of inhabitants descendants of Bhil, or other wild tribes, on whom the superstitions of brahmins have had little effect, but they are in a very barbarous condition; and as they are mostly thinly scattered over the unhealthy border districts, it is not easy to point out how they would be readily collected, for the usual blessings of forwarding schools for them. To reach their minds, nothing less would be required than the devoted perseverance and high objects of the missionary; for it would be necessary to raise up an influence over their minds, by the aid of a perfect knowledge of their dialects, and a long acquaintance with them individually, before we could expect to persuade them generally to frequent our schools.

The Salungs and Mikeers are large tribes on the southeast of lower Assam, nearly similarly situated with the Cachcers in regard to the localities they inhabit; but they probably offer a much more favorable field for the labors of missionary exertion than the latter, for the pursuit of both the tribes are purely agricultural, and in their manners they are very inoffensive, so much so, that I do not recollect at present a single instance of either a Mikeer or Salung having been brought up to me for any offence; whereas the Cachcers compose four-fifths of all the devils and thieves that are convicted. As mentioned of the Cachcers, however, I am not aware how these tribes are to be reached by ordinary schools.

[After mentioning several interesting tribes which are on the borders of Assam, he says:]

It is, however, in our extreme eastern frontier, amongst the tribe of *Shans*, that I am inclined to expect the highest degree of utility, from the establishment of a well organized school, in which the Shan dialects should be taught, as well as English and Bengalee. We have in the tribes around Sadiya, more, enervated as such matter has immoral and vicious habits, or enthralled by a debasing superstition; and if we could so command their minds through the medium of education, as to win their energies to the pursuits of agriculture, manufactures, and commerce, they would doubtless be inferior to none of the races of India; probably superior to all.

Our improvements would not be confined to the limited number of people now immediately under us, but we should be extending our views, and valuable countries, inhabited by the Shans, all the tribes of which are marked by superior activity and intelligence, and by a migratory spirit. Some of them are most extensive traders, among the Indo Chinese nations. One tribe with which we have come in contact, the Singphu, is the most rude of this great family; beyond them lie far more civilized tribes, whom we cannot approach until we have subdued the minds of this intervening tribe. Our position on the extreme northeast frontier, by our connection with this tribe, is now attended with much difficulty, and not without danger. I know of no means so likely to produce a better understanding between us and them, and to improve our relations with the unreclaimed barbarians, as the free communication that would result from an attempt to impart to them a knowledge of our language, and the necessary consequences of this, and an intimate acquaintance with their own dialects.

Gowalpara and Sadiya, are thus, in my opinion, the positions in which the establishment of schools would prove of the most immediate and extensive benefit, but of course, it is highly desirable that we should have properly endorsed

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*No. 16: 3: compare Gr. text of v. 21, 2. Cor. 8: 23; Phil. 2: 25; 1 Thes. 3: 2.

"The article of Philanthropos was received before S. had finished his numbers. ED.

schools at such head-quarters of a division, under the superintendence of the European resident officers, viz. at Bisenhasli, at Burring, at Bongongdon. It is for the committee and the government to decide what further portion of the funds at the disposal of the Instruction committee, can be fairly spared to Assam, or whether it would be expedient in the present existence for the purpose of maintaining schools from the general revenues of the country. I do not consider that there is any local fund applicable to the purpose, and I greatly object to the creation of new local taxes. The government, besides, is precluded, under the orders of the Court of Directors, from applying local taxes to local improvements. That a proportion of the revenues of each province is not permitted to be strictly devoted to local improvements, is in my opinion much to be lamented, as a system very ruinous to the country. In the state of our own assessments, were we suffered to apply to provincial uses any part of the revenue raised in the province, instead of creating a new tax, I would at either propose to allot a certain portion of the gross revenue to such purposes. Even the hundredth part of our revenue, thus applied would be attended with very beneficial results. I have the honor to be, sir,

Your most obed't. servant,

H. T. PRINSEP.

Accent to the Gov. General.

AGENT OFFICE, N. E. Frontier,
Goalunic, July 20, 1835.

For the New England Spectator

Ministerial Delinquency.

The resolution introduced by the Rev. Beriah Green President of Oneida Institute, and after some modification passed by the New York State Anti Slavery society, at its last annual meeting, will strike most reflecting minds with surprise. It declares that, "wherever the claims of our enslaved countrymen are willfully, deliberately and perseveringly denied a prominent place in religious worship, in prayer and preaching, an essential characteristic of Christianity is wanting." That such a resolution should emanate from an association at war with Christianity, and desirous of shaking all confidence in the Christian ministry, might have been expected; but that a body of men acting under the name of a high religious principle, should have put forth such a doctrine, is indeed astonishing. Whilst with one hand they are laboring to liberate the slave, with the other they are forging chains to bind the great mass of the clergy in our land.

It is a favorite maxim in this day of free discussion, that every man shall have his rights, and that there is no power given to morals, more potent than public opinion. Array this against any vice and it will crush it. Array it against any body of men, and they must either benefit it. Now the resolution above referred to, proclaims the great body of evangelical ministers in our country, as wanting in the essential characteristics of Christianity, at least in their public ministrations. It is true the words 'willfully, deliberate' and 'persevering' are used to qualify the act of not giving a prominent place to the claims of the enslaved; but it is easy to perceive that an habitual omission to introduce the subject of slavery into the pulpit, from motives of delicacy might be, would be construed as a wilful neglect. And what must be the effect of such a resolution wherever it has any effect? Most certainly to destroy confidence in the ministry, and every man who is not a thorough going abolitionist, and who does not belong to the only voice company with the Anti Slavery society. And what is the offence for which a public sentiment is to be created against men of acknowledged piety and fidelity in their Master's service? What is the crime for which they are to be stripped of public confidence? Why, simply because they maintain the right of preaching on such subjects as they deem most important, and of conducting the services of the sanctuary in such a way as they believe most conducive to the glory of God. They hold that they have a right to some conscience, as well as others, and that when they are not allowed to pursue a course, which in their own view is best adapted to the end they hope to attain, their liberty is taken from them.

I can think of no oppression more insupportable, than that to force any class of men by any public expression of sentiment, to go a step beyond their own convictions of duty. But I am sure that such a resolution is new in the history of any reformation in any country. It has never read one of the kind, in any of our benevolent societies before? Where has the pulpit been invaded, and ministers been told *what* they must preach and for what they must pray, and in what proportion certain subjects must be introduced, or they are wanting in fidelity to their trust, and must be regarded as deficient in the essentials of Christianity? Where would such a principle lead? How long before an association might be organized, demanding other reforms to be introduced, themes at thought of which those very brethren would recoil with disgust, and proclaim the ministers who would wilfully, perseveringly, and deliberately deny them a prominent place in public worship, in preaching and prayer, as wanting in the essentials of Christianity.

I am more and more convinced that there is something radically wrong in a course of operations, or in the principles of any organization, that will originate and promulgate to the world such sentiments as are contained in the resolution on which I have been commenting. If it overthrow slavery, unless there is a redeeming spirit, it will overthrow the most precious portions of our heritage, and leave the church bleeding at every pore. Already we see doctrines broached, at which we may well tremble, and some of the very bulwarks of Christianity openly made. It seems to me that with some of the prominent men in the anti slavery ranks, there is a determination to carry through their favorite tenets at any expense. They find men standing in their way, men whose praise is in the churches, against whose consistent and laborious piety not a whisper of rep ouch has been heard; and whilst such men are against them, instead of hesitating and inquiring whether every thing is right and safe in their course, they resolve to ride over them, to crush them by public odium. But it is a perilous experiment, and it will ere longbe felt to be so.

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[The writer of the above is mistaken in supposing that the resolution referred to was passed by the *American* A. S. society; it was the New York State A. S. society. We have therefore made the correction in the manuscript. Ed.]

Ecclesiastical Action on Slavery.

The committee appointed to consider and report to the consociation of Windham county, Ct. on the subject of slavery, submitted the following, which was accepted and adopted.

The subject of this report is one which the committee have felt to be of the deepest interest; and encumbered with no ordinary difficulties. Involving, as it does to a great extent, the temporal and spiritual welfare of more than two millions of our fellow-beings dwelling in this land of boasted freedom and happiness, who are now deprived of their just and inalienable rights, and almost wholly excluded from the means of mental and moral improvement and from the enjoyment of the light and hopes of the gospel; and connected as it is with the honor and happiness of this highly favored nation, they believe it is the duty of every friend of God and of man, seriously to contemplate it, to pray over it, to inquire what he should do, and when duty shall become known, decidedly and promptly to act.

Without consuming time in this place to discuss the merits of the subject, your committee would present to this body for their consideration and adoption, if they see fit, the following resolutions:—

Resolved, That the system of slavery, as defended and sustained by the laws of some of the United States, which authorize the buying and selling of human beings as goods and chattels, or holding them for selfish purposes; and as practised in those states and in the District of Columbia, i in our view a great sin, and a moral and political evil, which at once inflicts flagrant wrong and injustice upon the enslaved—is exceedingly detrimental to the best interests of the individuals and community which practise it—and exposes this nation to the just judments of Heaven.

Resolved, That inasmuch as our national government has sole jurisdiction over the District of Columbia, and also, under a most solemn constitutional compact is under obligation to sustain the several state governments in the execution of the laws which are in accordance with their respective constitutions, and consequently both directly and indirectly upholds the system of slavery; therefore, the citizens of the free states are in our view partakers in the guilt of slavery so long as they neglect to use the means in their power for its removal.

Resolved, That justice to themselves, kindness to their brethren at the South, sympathy for the slave, and duty to their country and to God, require the citizens of the free states, in the spirit of the gospel, to use all suitable means to convince those who uphold and practise this system of its wickedness, and to call upon it the power of the strong arm of justice which they are laboring to liberate the slave, with the other they are forging chains to bind the great mass of the clergy in our land.

It is a favorite maxim in this day of free discussion, that every man shall have his rights, and that there is no power given to morals, more potent than public opinion. Array this against any vice and it will crush it. Array it against any body of men, and they must either benefit it. Now the resolution above referred to, proclaims the great body of evangelical ministers in our country, as wanting in the essential characteristics of Christianity, at least in their public ministrations. It is true the words 'willfully, deliberate' and 'persevering' are used to qualify the act of not giving a prominent place to the claims of the enslaved; but it is easy to perceive that an habitual omission to introduce the subject of slavery into the pulpit, from motives of delicacy might be, would be construed as a wilful neglect. And what must be the effect of such a resolution wherever it has any effect? Most certainly to destroy confidence in the ministry, and every man who is not a thorough going abolitionist, and who does not belong to the only voice company with the Anti Slavery society. And what is the offence for which a public sentiment is to be created against men of acknowledged piety and fidelity in their Master's service? What is the crime for which they are to be stripped of public confidence? Why, simply because they maintain the right of preaching on such subjects as they deem most important, and of conducting the services of the sanctuary in such a way as they believe most conducive to the glory of God. They hold that they have a right to some conscience, as well as others, and that when they are not allowed to pursue a course, which in their own view is best adapted to the end they hope to attain, their liberty is taken from them.

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Missionary Notices.

CONSTANTINOPLE.—A letter from Mr. Dwight, dated August 1st, brings the information that his own health and that his three surviving children continued good; and that forty days of quarantine, on account of his exposure to the plague at the time of Mrs. Dwight's sickness and decease, were near expiring, there was reason to hope that, through the merciful interposition of God, they should not be visited with that terrible disease.

TAMUL MISSIONS.—Letters have been received from Madras to June 2d, and from Ceylon to April. The religious prospects at Madras continued to be encouraging. About 400 attended meeting on Sabbath morning at Mr. Winslow's house, and more would attend had the room the room; many listened attentively and were inquiring. He had been obliged to disband a part of his schools for want of funds. In Ceylon and Madura, the several departments of the missionary work were moving forward much as usual.

The mission families, consisting of Messrs. Cherry, Cope, Crane, Muzzy, Tracy and Ward, and Dr. Steele, and their wives, had sailed from Boston in the ship Sarcen, November 23d of last year, and arrived at Madras on the 31st of March, and landed the next day. Their voyage was favorable, and the intercourse between the passengers and the officers and men of the ship mutually satisfactory and agreeable; and it is hoped that a number of the ship's company were savingly benefited by the truth as dispensed by the missionaries during the voyage.

The whole company spent a few days at Madras for rest and consultation; after which it was judged advisable that Messrs. Tracy and Ward should proceed to Ceylon for the present at Madras, associated in labors with Mr. Winslow and Dr. Scudder; and Mr. and Mrs. Cherry should proceed to Ceylon; and Messrs. Cope, Crane, and Muzzy, and Dr. Steele should join Messrs. Poor and Meigs at Jaffnam. These arrangements have been carried into effect.

SANDWICH ISLANDS.—Mrs. Dibble and Mrs. Lyons had both been removed by death, the latter at Honolulu, during the session of the general meeting. Mr. Dibble with his two orphan children was expected to embark this autumn for the United States.

The Romish priests, who were banished from the islands some years since by order of the native government, returned to Honolulu in a British vessel last spring, and were peremptorily ordered by the acting governor to leave the commissary responsibility of a paper over which it has no control, is, I am more and more persuaded, an unfortunate one. The Liberator I do not wish to see trammeled. It never has been—it never should be—and I have no fear that it ever will be. I would have its editor speak out freely and manfully, on all subjects—and rebuke foes, and friends too, if he chooses, myself among the number. But, I do not wish to be passively responsible for the doings of any man, be who he may, nor do I wish to appear in that which I am connected to be. I am happy to know that thy own views entirely accord with mine; and I trust that at the coming anniversary, this matter will be arranged in a satisfactory manner—and that in future the Liberator will appear, as it has during the present year, on its own intrinsic merit, and with the cordial support of thousands who owe to it, under God, their conversion from prejudice and hatred towards their colored brethren, to the immortal principles of impartial philanthropy.

I have been induced to trouble thee with this letter, in consequence of reading in the last Liberator, a letter dated some six months ago at Newark, N. J. from some one who professes to have renounced all allegiance to his country, and who has "constituted Jesus Christ the Presidency of the United States and the world." I have nothing to say against the views and doctrines of the writer, at least in this connection. Right or wrong, however, considering the peculiar standing of the paper in reference to Massachusetts and Anti Slavery society, I cannot but regret its publication. The whole letter seems to me as decidedly *sectarian* as any thing which can be culled from the Orthodox Recorder, or the Universalist Trumpet. For my own part, I feel that we ought not to be in any way responsible. I care not what it may be, whether Calvinism, Quakerism, Unitarianism, or Perfectionism—it has nothing to do with abolitionism, except to injure it. Let it stand by itself if it be truth, it will be mighty, flourish, without the aid of a society established for a different object. Our society was formed for a specific purpose—the abolition of slavery. It must not look beyond its constitution; nor require that its members should take ultra ground on temperance, any more than on Sabbath or Perfectionism. For one, dearly as I love the Anti-Slavery society, if to remain among its members, I must yield up any of the distinctive principles of my religious society, or assent to principles which I do not consider in the ground of truth, I should unhesitatingly withdraw from my present position. With these feelings, I could not wish to see any thing, out of the constitution, connected with the Anti-Slavery society. Let other reforms stand on their own intrinsic merit. —The nation can never be redeemed through a rotten, without dragging after it every thing which our thousand and one reformers may choose to hitch to it.

By the last Liberator, I perceive that an attempt is making to form a new society, *auxiliary to the American Anti-Slavery society.* If this be so—if the new organization adopts the principles and measures of the national society, I see no reason in the world for assailing it. Let it go on and do good, if it can. I see no occasion for denouncing it, however I may regret that its members should take such a course.

One word in reference to these brethren. The only just ground of complaint against the Massachusetts Society is, its connection with the Liberator. This connection is now, or soon will be dissolved. Would it not be well for them to wait until the next anniversary, when this difficulty will unquestionably be removed? Precipitate action may occasion them much regret hereafter; and inflict upon the cause, a wound which years of active exertion may not heal.

Thine affectionately,

JOHN G. WHITTIER.

Combined Action.

Extract from a Fast Sermon.

Much is said about the power of combination and of public opinion. And the union of good and wise men, for good ends, under proper responsibilities, is, no doubt, a good thing. Union is strength. But when we consider that in the combinations we are forming for moral purposes, are men of the most discordant principles, men of the most opposite characters, men who profess Christ, with men that are ashamed of him, prayerless men and praying men, politicians, and men of religious zeal; and when it is seen that these societies naturally attract to them many of those heated and ambitious spirits whose element is disorder, I cannot but regard the healthful action of such associations, for any considerable period, as very questionable.

To me, nothing is plainer than that no man who is at heart an enemy to God, can be true and hearty in any *real* work of reform. He may from motives of his own, go with you a certain way, and for a time, but, like Jehu, the wild driver, embarrass your counsels, or turn against you. It may be possible to enlist a host of such, but they are not to be depended on. They belong to the other camp; and if they do not parade there at first with them, they will go over in the conflict. The only real, conscientious reformers in this world, are the followers of Christ. Christ himself has declared this. "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Christ is the only true basis. The only safe ground. This also is settled. "He that hath my commandments, and keepeth them," (*all* of them) "he it is that loveth me!"

TRACT VISITATION—TWELVE YOUNG MEN.—Rev. Mr. RAWSON, tract agent in Albany, thus writes to Mr. R. A. Wetmore, chairman of the committee of the New York City Tract society, dated Albany, October 12, 1837.

My Dear Sir,—I am glad exceedingly to see from week to week, that there is interest enough in your Tract society to excite so many good men out with you to act, in its behalf. I am almost every "religious paper" I have seen of late from New York, there is something new and encouraging to awaken the attention of Christians *there and everywhere* to this cause. And now we have the pleasure to learn that it is many new and happy things, gladdening the hearts of saints and angels, attending it every day. Why do not more come out and put their hands to this work? Who can tell? Did ever one try it, and then go back because it was not a good cause? No, never.

Said one to me the other day, 'I *can't* do much, except in the Sabbath school and in the tract cause, and I mean to operate here.' And said another, 'I want a share in this cause; I don't want others to do it all; I am willing to do my part.' Both these brethren are men of extensive business, of the largest connection, who seem to love the souls of men.

And I would ask every Christian who has thought of the judgment, of Christ on the cross, of the rest of heaven, and the soul of man, why they do not "go out into the highways and hedges," the streets and lanes, and invite the wanderers to return; *compel* them to come in. Can such as have pondered upon these things sit still? Could they cannot. They appeal to the very heart of every professor, and say, "Take up your cross—follow Christ—go *about* doing good." Indolence may prevent some, worldliness some, and pride many. What will the day reveal by fire do with such pleas for disobeying Christ?

It was some such consideration as this, I trust, that moved the hearts of *twelve young men*, who, the other day, sent me their names to be co-workers in the prosecution of our enterprise here. A note was introduced with these words: "Volunteers for Tract distribution." I need not tell you how cheering this was on many accounts. O that every church would furnish as many volunteers. This expresses at once what every Tract visiter should be; they should be "volunteers." Then the work is well done.

Mr. Garrison's Sentiments.

We give below one of the most remarkable productions which ever emanated from the pen of one calling himself a Christian. We say unhesitatingly, better, far better would it be to the world to have slavery perpetual in our country, than to have such sentiments gain a footing among us. Emancipation would be no benefit to the slave, without public worship, the ministry, the Sabbath, and the other ordinances of the gospel. Mr. Garrison has here denied the validity and binding effect of all these institutions. They are all called 'carnal ordinances," and swept away by the coming of Christ. He denies the possibility of his vivifying God's holy law, do what he will, and neglect as he will the ordinances of religion, such as prayer, public worship, &c. Notice the paragraph commencing,—'I will tell you a third," &c."

To the Editor of the Spectator.

SIR—In the days of Jesus Christ on earth, there were certain scribes and Pharisees who 'watched him whether he would heal on the Sabbath-day; *that they might find an accusation against him.*' Knowing their intentions, he nevertheless performed his work; 'and they were filled with madness; and communed one with another what they might do to Jesus.' They were *very pious* people, and zealous for *the law.* It is evident from the editorial article in your last paper,—'*Errors of Influential Men*,'—that, had you been living in those days, it is not impossible that you would have been found among the number of these malignant spies and taunting hypocrites. It seems that, *all at once*, you are filled with consternation, lest there shall not be a due observance of the first day of the week, especially by the colored population of this city, in imitation of your sabbatical prototypes and Jewish predecessors, you have been watching so humble a person as myself, in order to accuse me before all the people. For the last three years, you have professed a brotherly regard for me; you have seen me in private and in public, you have shared in my conversation, and observed my deportment; you have written something to my credit, nothing to my disparagement; and you have admitted into the columns of the Spectator, many high encomiums upon me as a devoted, consistent friend of Christian. For a very considerable portion of that time, you have not been ignorant of my views of the Sabbath, but have known that they correspond with the views of Calvin and other reformers, of the most distinguished piety, and a multitude of pious men among the various sects, and of the Society of Friends as a body; yet you have sounded no alarm, nor manifested the least moral sensibility on the subject, until recently. Now you have arraigned me as a Sabbath-breaker! And why? Because as I will tell you. You have betrayed the cause of humanity, and now you naturally take refuge in formal hypocrisy. Why, then, should you not begin to defame and persecute? Your motives are manifest. Your zeal is not for the Sabbath, but for simply personal hostility—it has reference exclusively to my overthrow, and the suppression of the Liberator. You *know* that you were not actuated by a kind spirit, in writing the editorial article now under consideration. You are painfully conscious that you have come out with a deceitful and bigoted man. 'This will sound harshly in your ear—but the Lord judge between us. Do not misapprehend me. I complain of the obvious design of your present attack, not of your zeal for the Sabbath. I charge you with a plan of your holy impertinence and pharisaical proscription being manifested upon abolition ground. I complain of you for attempting to introduce sectarian tenets and denominational strifes into the cause of bleeding humanity.—Again, see that you apprehend my meaning. I do not say that, because you are professedly engaged in the anti-slavery enterprise, you are obligated to suppress your sentiments on other subjects. No. Vindicate the Sabbath, if you will; exalt the 'divine institution' as high as you please, clergy, as often as you desire. But dose in your character as an orthodox congregationalist, not as an abolitionist. You are false to the agreement which binds us together as the friends of immediate emancipation, and wilfully makes an issue in the cause of the enslaved, notwithstanding our religious and political differences, in pointing the finger of sectarian reproach at a brother.—What greater outrage could be committed upon the feelings of a conventional assembly, than to depose a conscientious Sabbath? The following episode in Dea. Gulliver's speech at the Worcester meeting?—'Mr. Garrison has never confessed Christ [i. e. never taken a creed upon his lips!] before men, and is living in the habitual neglect of Christian ordinances, of the duty of the Christian Sabbath, and the gospel ministry; and I will *not* go with those who go against them.' Neither you nor deacon Gulliver will doubt that I am as tenacious of my religious opinions as any man. Suppose I had retorted in this manner, by declaring that I would not go with dea. G. for the emancipation of my enslaved countrymen, because he regards only one day in seven as holy, and is in favor of perpetuating carnal ordinances? If he was justified in his attack, should I not be justified in such a defence? But had I betrayed so proscriptive a spirit, HUMANITY would have charged me with having abandoned her sacred cause, and the DEMON OF OPPRESSION exulted over my defection.

With the spirit of an inquisitor, you have ventured to arraign and condemn me as a heretic. According to your charges, I am 'one who sets lightly by the Sabbath.' Just as lightly as did John Calvin: what do you think of *him?* As lightly as did the Son of God: will you take counsel with the Herodians against me, how you may destroy me? Let me tell you a gospel secret: no man who has not consecrated *all* his time to the service of God, has ever consecrated a seventh part of it. I will tell you another secret: every one regards all days as holy unto the Lord, will desecrate either the first or seventh day of the week. I will tell you a third: 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.'—For Christ is the end of the law for righteousness, to every one that believeth.' I will also remind you of an apostolic admonition:—'Let no man judge you in meat or in drink, or *in respect of a holy day*, or of the new moon, or *of the Sabbath days*; which are a shadow of things to come; but THE BODY IS OF CHRIST.' Do these spiritual enigmas puzzle you? Most certainly, you do not understand one of them! Why? Because you are nothing but a legalist! You are endeavoring to obtain righteousness by THE LAW, and therefore are carnally minded. What is your 'eternal life'? The ten commandments! What is the standard of your obedience? The same! You seem to be ignorant, that 'now we are *delivered* from the law, that being *dead* wherein we were held; that we should serve *in newness of spirit*, and not in *the oldness of the letter.*'

Again: You say of me, 'One day with him is as [you are another.' True—and all days, in my estimation, are sacred! I have surrendered up all my time to God, and dedicated it all to his service. Can I do better?

Again: 'He neglects the house of God on that sacred day.' This is not true. It is one of your legal impostures to represent a building made of bricks and mortar as 'the house of God.' There is no such holy locality, or holy building, on earth; and if you were not groping in Jewish darkness, you would understand that 'the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, *and now is*, when the *true* worshippers shall worship the Father *in spirit and in truth*; for the Father seeketh such to worship him.' Do you know what that means? If so, interpret it, I pray you. Does it mean that 'the true worshippers' will flock every Sunday to hear Mr. Charles Fitch preach, (for that seems to be the standard of your religious worship,) or some other 'orthodox' divine? 'It any man shall say unto you, Lo, here is Christ, or there, believe it not. If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. But, declaring unto you, that neither God nor Christ is to be found, except at Amory Hall, or some other *orthodox* 'house of God'! Or, in other words, whoever habitually absents himself from your 'religious meetings,' knows nothing of Christianity, and is a hypocrite. Heathen Sabbaths may be abused by some man; but he that built all things is God. Christ [was faithful] as a Son over his own house: *whose house are we*, if we hold fast,' &c. Again: Our high-priest is 'a minister of the *true* sanctuary, and of the *true* tabernacle, which the Lord pitched, and not *man*.'—Then verily, the first covenant had also ordinances of divine service, and *a worldly sanctuary* . . . The Holy Ghost this signifying, that the way into the holiest of all was not made manifest, while as the first tabernacle was yet standing . . . But Christ being come, a high priest of good things to come, *by a greater and more perfect tabernacle*, NOT MADE WITH HANDS,' &c. 'The Most High dwelleth not in temples made with hands.'—Paul! what not in our precious Bethel? No!)

Heaven is my house, and earth is my footstool: what house will ye build me? saith the Lord.' An 'orthodox' house, is your response! 'Know ye not that ye are the temple of God . . . for the temple of God is holy, which temple ye are.' Again: 'Ye also, as lively stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' Again: 'Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.' A peculiar people! A holy nation! A royal priesthood! A chosen generation! Is your reference to 'the Belknap-street church,' or to the eloquent Thomas Paul acted as pastor, it was the chief, I believe the only place provided exclusively for the worship of the colored population in this city. Of course, (and perhaps no inconsiderable account of his extraordinary powers as a preacher,) it was well attended. How is it now? It appears that you have been up to 'spy out the nakedness' of the meeting-house, and your report is, that 'its seats are almost deserted.' Heathen as they are noble and generous enough to ascribe this change to my 'pernicious influence'! Monstrous deception! Why do you hide the fact, (or, if you are ignorant of it, why have you rashly ventured to make representations, of which you know not,) that Mr. Paul's decease, the church and congregation have been torn with factions and divisions? Pew-doors have been nailed up—members have gone to law with each other—rival parties have placed each other under the ban of excommunication—and, consequently, many have been driven away, not from public worship, but from that meeting-house. It is with great reluctance that I allude to these unhappy bickerings; on which side lies the blame, I know not; nor do I know whether harmony now prevails or does not at the present time in that society; but this simple statement solves the enigma, why the house is now comparatively empty.

Again: Why are you so disingenuous as to hide the fact, that there is, instead of *one* house, as formerly, there are now *several* houses exclusively appropriated to their religious worship—and all, more or less, numerously attended? Especially, why do you wilfully refuse to state, that the building so long, ably and successfully occupied by my beloved colleague, the Rev. Amos Dresser HAS been transferred through to such excess by our colored friends, that its dimensions have been enlarged to twice its original size? He is the THOMAS PAUL of our day in attractiveness,—though perhaps different in his style of preaching,—and draws multitudes to hear him. Besides, a considerable number of colored persons attend the various places of worship set apart particularly for those 'whose skins are not colored like their own.'

I have thus attempted to vindicate my own character, and, what is equally dear to me, that of my colored brethren in this city, from your aspersions. I want to hear what you can say in self-defence. It remains to be seen, whether you have sufficient order to perceive your injustice, and sufficient magnanimity to make reparation by confessing it.

I remain, as hitherto, the friend of truth, humanity and freedom,

WM. LLOYD GARRISON.

Boston, Oct. 20, 1837.

Spectator.

Boston, Wednesday, November 1, 1837.

SUBSCRIBERS are informed that this number completes the third year of the Spectator; and consequently the subscriptions which expire with the year then become due in advance.

A GOOD BEGINNING. We have received *twenty-two* new subscribers from one place, as a consequence of the recent course of the Spectator. In another instance, in a place where resolutions were passed against the Appeal, unanimously as reported for the Liberator and Spectator, one man who had himself opposed the resolutions and voted against them, immediately subscribed for the Spectator; and another whose name was on the committee to report the resolutions, and was published as approving them, has stated to us that he was absent from the meeting, and disapproves of the resolutions.

We now invite clergymen in particular to bring the subject before their associations, and lend their aid in advancing the great object we have in view.

If any receive this number of the Spectator, who are unwilling to be considered as responsible for the payment until further advice, they will please return the same through the post office.

Mr. Garrison's Reply.

As we have a more important object in view, than to combat and expose the errors of any individual, and as we supposed that this Reply would be readily understood by all intelligent men, we had designed to let the subject pass without further comment. But we find many see not in that Reply the dangerous errors which we allude to in our introduction to it.

1. Mr. Garrison denies that we are under obligation to obey the moral law, summarily contained in the ten commandments. He maintains that this is swept away under an economy of grace. His proof is, those texts which speak of the abrogation of the Jewish ceremonial law. He confounds the ceremonial with the moral law. For instance, where he quotes,—"Let no man judge you," &c. Instead of believing that through Christ we are freed from the penalty of the violated law, he maintains that we are under no obligations to obey the law. Such an interpretation he puts on the phrases,—"Now are we delivered from the law;" "The law of the spirit of life in Christ Jesus hath made me free," &c. He charges us with inability to understand these things. Why? Because we are a legalist; that is, one who believes that the law of God must be obeyed. He is freed from the law, therefore he is not bound to keep the Sabbath, or do anything else which the law requires.

Again, Mr. G. denies the obligation to attend public worship. There is no house of God with him. We need no Sabbaths, no sanctuary, no outward ordinances. One day is as good as another, and one house as much a house of God as another. He denies the charge that he neglects the house of God. How? Mark that: "There is no such holy locality on earth!"—is

WHOLE NO. 155.

his reply. Thus with his views of the nullity of the law of the ten commandments, and the whole of the legal requirements of God, we have no longer any priesthood, any Sabbaths, any sanctuary; in short, any of the outward ordinances of religion, for these are all legal and formal, and done away by Christ.

We might enlarge these remarks, but do now deem it expedient. We will only add, that Mr. G.'s comparison of himself with the Savior looks to us the height of spiritual pride, very near akin to blasphemy.

In our article which has drawn out the strange views in our friend's offensive article, we spoke the sentiments of our heart. We felt the evils of which we complained, and now are willing to leave our readers, after perusing both sides, to say how much truth there was in our remarks. We reasoned, as we thought, both from human nature and from facts; though we must confess that since we wrote the article, some facts with regard to the Bulfinch St. Church have come to our knowledge, which place the subject in an aspect not so unfavorable as we feared. But still we do not consider the confidence which the colored people have in the Christian integrity of Mr. G. and the well known disregard of the Sabbath and his evil influence on their conduct, none will deny.

The new Organization.

Says John G. Whittier, in his letter to Wm. L. Garrison, the whole of which we commend to the careful perusal of our readers;

"For one, dearly as I love the Anti-Slavery society, if to remain among its members, I must yield up any of the distinctive principles of my religious society, or assent to principles which I religious society, or assent to principles which I do not consider on the ground of truth, I should unhesitatingly withdraw from my present position."

This is precisely the reason why we advocate a new organization. We cannot come into the present anti-slavery organization of the state, on common ground with Infidels, Universalists, Unitarians, and others who deny what we regard the fundamental doctrines of the Bible. We cannot labor on a false foundation. Take away the doctrine of future rewards and punishments;—take away the doctrine of the atonement and forgiveness through faith in the Almighty Redeemer;—take away prayer;—take away the Sabbath, public worship, the ministry, and all the *outward* ordinances of the gospel;—which we must do on the *common ground* of the present society,—and you completely paralyze our efforts. These things are little thought of in most parts of our country, for there all or nearly all who engage in the anti-slavery cause are orthodox in their sentiments. Not so here. The predominating influence in this state society, and the female society in this city, is clearly anti-orthodox. We hope Christians abroad who are disposed to censure us, will think of these things.

At the meeting held on Tuesday evening of last week, a constitution for a new organization was reported and laid on the table for future action, at the Convention on the 7th of Dec. It is the same as that of the American Society, with the following additions and alterations, adopted to our peculiar circumstances. We add the following to the preamble,—

"And whereas, we believe that the promotion and speedy triumph of the cause of emancipation, and the prosperity of evangelical religion demand a new organization" &c.

And in the terms of membership, we say,— "Any person of evangelical sentiments" &c.

A call for a convention to orgnaize such an association, to meet on the 7th of December, will be issued as soon as possible.

Prayer, as ordained of God and revealed in the scriptures, is PERFECTLY CONTRARY to Quakerism. They pray—very seldom; since they must in all cases, get still and wait for the motions of their far famed *inward light*; or do things "abominable," as Barclay declares. No wonder then, when prayer gets into the soul, that they soon "leave the Body" that forbids it.—*Rev. Dr. Edgar.*

† See the article of Mr. Garrison.

New Organization.

[We are glad to insert the following, chiefly on account of the source from which it comes.]

MR. EDITOR. I attended the meeting for the purpose of considering the expediency of forming a new association to labor for the emancipation of the slave. The plan I am pleased with, and I am confident it must meet with the cordial and hearty co-operation of all who love our Lord Jesus Christ, and who desire the speedy freedom of the poor slave. The object is to unite all evangelical Christians in this great work. And that such an association is called for, must be apparent, when we review the proceedings of others for the few years past in relation to this subject. The unsparing abuse which has been heaped upon churches and church members, by those who are not friendly to religion, and many of whom are "glorious *antis* and nothing else," and with whom all who unite are of course supposed to agree in sentiment, must force Christians to come to a stand, and consider whether they are willing to continue to labor with men in overthrowing the great evil of slavery, who are constantly taking advantage of such connection to stab at the vitals of the church, and seem most pleased when church members are at variance, and brother delivers up brother to death. It seems to me the time has come for all who love the church of God, who believe that it was bought with the precious blood of the Redeemer, to unite in forming correct views in relation to this subject, and if Christians are to do any thing in this reform,—and something they must do—let what is done be done in a Christian manner, and let our rules of action be taken from the Bible.

A BAPTIST.

CONCERT FOR SLAVES. The Free church have voted to observe the monthly concert of prayer for slaves as a church. As they are in possession of no room in which the meeting could be held on Monday evening, it was held on Sunday evening. Rev. Mr. Cook of Lynn, who supplied the pulpit on the Sabbath, conducted the meeting, assisted by Rev. A. A Phelps and Mr. Codding. Mr. Cook remarked on the basis of Christian Union, that Christians can lay aside their minor peculiarities, and unite in their efforts to abolish slavery. The common grounds of Union were these:

By the great body of northern Christians,

1. Slavery is admitted to be an evil of so great a magnitude that it is incapable of being exaggerated.

2. Holding man as property is sin.

3. It is the duty of all to labor for the abolition of slavery, on all suitable occasions, as the Lord gives them opportunity.

4. All should pray for this object.

It was peculiarly gratifying to witness the presence of a num of such talents and influence, and one who has commonly been regarded as opposed to abolition movements, at an anti-slavery prayer meeting. May the Lord put it into the hearts of all Christian ministers to be present and to take an active part on such occasions.

FEMALE ANTI-SLAVERY SOCIETY.—The document which is to come before the public as the annual report of this society, is, as we learn of a most extraordinary character. It is a labored attack on the Free church, and on the ministry, and evidently designed, as are some other recent movements, to make the anti-slavery organization an instrument to undermine and overthrow orthodoxy. Our friends at a distance, who are joining in the outery against recent doings among us, little know our situation, or what they are doing.

AMERICAN BOARD. The donations for the month of September were $23,170; since the first of August $42,593; contributed from the states, &c., as follows:—

	Sept.	two months
Maine,	$2,456	$2,989
New Hampshire,	697	1,466
Vermont,	847	1,547
Massachusetts,	4,977	10,694
Rhode Island,	164	180
Connecticut,	3,437	9,304
New York,	5,400 *	9,863
New Jersey,	768	1,293
Pennsylvania,	1,966	2,086
Ohio,	599	627
Michigan,		145
Indiana,	51	51
Illinois,	155	206
Wisconsin,	10	68
Delaware,	120	120
Maryland,	10	10
Virginia,	48	51
North Carolina,*		38
Georgia,*		30
Southern Board,	1,500	1,500
Alabama,		50
Lonisiana,		140

* Aside from the Southern Board

PRESBYTERIAN FOREIGN MISSIONS. The donations for the past month were $3,421; from

New York,	$397	Ohio	37
New Jersey,	150	Indiana,	96
Pennsylvania,	1,338	Illinois,	125
Maryland,	1,100	Kentucky,	78
South Carolina,	74	Tennessee,	26
Georgia,	10	Arkansas,	128

INSTALLATION. Rev. LUCIUS W. CLARKE late of Plymouth, is to be installed this day as pastor of the Orthodox Congregational church and society in West Amesbury. Sermon by Rev. Charles Fitch, Boston.

The Baptist Convention in Vermont have published an anti-slavery circular to be sent to all the Baptist ministers in the southern states.

The Rev. JOSEPH VAILL, for several years pastor of the Second Parish church in Portland, left in the Monday evening for Brimfield, Muss. where he has accepted a call from his former Parish. [*Portland paper.*

Rev. S. G. Winchester, of Philadelphia, has accepted a call to become pastor of the Presbyterian Church, in Natchez, Miss.

DIOCESE OF NEW YORK.—At the late convention, a resolution was passed and approved by the bishop, in favor of dividing the diocese of New York into two. A committee to designate the boundary and report, &c., was appointed.

SANDWICH ISLANDS MISSION.—A vessel is expected to sail from Boston for the Sandwich Islands about the 1st of November. The Rev. WILLIAM RICHARDS and wife, with the divine permission, will return to the islands in this vessel.

The church in Henniker N. H. has twelve of her sons, more than one fifth of all her male members, pursuing studies with a view to preach the gospel of Christ. In Campton also, five of the sons of the church are in a course of preparation for the gospel ministry.—*S. S. Adv.*

THE HON. MR. BUCKINGHAM, late member of the British Parliament, and well known for his labors for the promotion of temperance, has arrived in New York. It is stated that he intends to deliver a course of lectures on the geography, &c., of the East, where he has traveled extensively.

REV. G. W. BLAGDEN'S SERMON, at the ordination of Rev. R. B. Hall at Plymouth is published: TEXT, "Cry aloud! spare not! Lift up thy voice like a trumpet! and show my people their transgression, and the house of Jacob their sin." Is. 58: 1.

He thus introduces his subject:—

"I believe it may be truly said, that means of grace when perverted, become prejudicial in proportion to their value. In conformity with this sentiment, the priesthood are ever represented, in the Bible, as a great blessing, or a great curse. They are the former, when they faithfully proclaim the truth; and the latter when, through fear or favor, they withhold it; or, when eschewing it, they propagate error. An influential part is ever assigned them, therefore, in promoting alike the temporal and spiritual welfare or ruin of states. A vigilant eye is kept on their conduct. The greatest blessings are promised to them, if faithful; the most awful curses are pronounced against them, if false to their trust. Mingled with these blessings and curses, there are also the most encouraging exhortations, to those in any degree faithful, to continue steadfast and unmovable in their momentous work."

"I have selected this subject as peculiarly appropriate to the present occasion, and the present times. It is peculiarly well known to all of you, that much is said at this day, both privately and publicly, concerning the comparative faithfulness or unfaithfulness of the clergy, in this respect. Not only many public prints in our own land, but travelers and journalists from other countries, have spoken, very freely and fully, on this topic. In some instances, even the clergy, themselves, have strongly and publicly blamed their brethren as time-serving, and recreant to this part of their duty. Nor can it be reasonably doubted or denied, that we are peculiarly exposed to the temptation, either of reproving iniquity in a wrong spirit, or of failing to condemn it with that firmness and energy demanded of us by God.

"Under such circumstances, it becomes a very interesting and important duty, to inquire what directions are given in the Bible, to guide the preacher of the cross in exposing and reproving sin."

"The duty enjoined in the text clearly suggests the standard to direct in its performance. The ambassador of God is to show his people their sin. But sin is the transgression of the law. It is therefore to the law we are to resort, as the perfect and immutable standard, by which it is to be exposed and condemned. It is to the law of God, with its rewards and punishments, addressing itself to the hopes and fears of accountable free-agents, possessed of reason, conscience, and will, rendering them able to obey it, that we are to appeal whenever we should faithfully show men their transgressions."

"These, then, (the ten commandments,) we are to assert and urge, whenever we see them broken. Obeying both of these, we are to urge them, as a sufficient guarantee against our reproving sin in a wrong spirit. We are to assert them thus without fear or favor. We need not shrink from thus doing so, through any dread of consequences. They are the requirements of God, who knows all the relations of things, and has commanded these precepts to be kept, under every variety of circumstance, by every nation, and kindred, and tongue, and people."

This is good doctrine. We never reprove sin with a wrong spirit, when we speak the truth (call things by their right names) in love.

The speaker next tests his principles in regard their application to the sin of covetousness; and then speaks on loving our neighbor as ourselves. We shall hereafter make a quotation on this subject. His second head is,—

II. The contemplation of this standard teaches us the *manner*, in which the preacher should perform the duty.

This is to be done,

1. With vigor and boldness.

2. With all that long-suffering and humility produced by the conviction that it condemns himself.

[3. In reproving iniquity, the preacher is carefully to confine himself to those acts, which clearly break the precepts or principles of the Divine law, and to these only.

Under this head, the speaker first brings the temperance cause to the test: that it is not the act of manufacturing, selling and drinking alcohol which makes it sinful, but the motive from which the act proceeds. With this preliminary, he enters on the subject of

SLAVERY. "In my view, this is the principle to guide us in our condemnation of slavery. Whatever in that system is contrary to the precepts or principles of the Divine law, and we all know there is too much, (1) God forbid that I, or any one, should attempt, for a moment, to justify or palliate. Rather should we cry aloud, and spare not, and lift up our voice like a trumpet, and show his people their transgression, and the house of Jacob their sin. But, here, let it be asked, when is it is slavery, which is sinful?—Is it, in all cases, the act itself of holding a slave? I think not. I think, that under circumstances which have existed, and may exist, a man may be held as a slave by man, for his own greatest temporal, and spiritual good; and that therefore, in condemning slavery, we should state the grounds of our condemnation of it, very fully and very fairly. Whenever man is held as a slave, for the sake of gain, or for any selfish purpose; whenever he is held, if you please to use the term, as property(2) like goods and chattels, sin is committed."

This is sound doctrine, with the proper construction put upon it; for if the master gives up his right to his slave as property, he will perform all those acts, which will render it impossible for any others who may succeed him ever to treat him as property. The speaker adds,—

"Because, then, we do not, and cannot, regard him as an immortal accountable free-agent, under the government of God, and deal out to him justice him accordingly. But, it does not follow, that in every case, when man is, or may be, held as a slave, these noble prerogatives are denied to him, and he necessarily held for the sake of gain, and treated as a piece of property, destitute of an immortal soul. I may, under certain, and not impossible, or even improbable circumstances, buy a man with the desire of saving his soul, and making him a freedman of the Lord Jesus Christ. I only commit sin, when I fail to *do what is in my ability*, to perform those duties I owe to him, under the law of God, and the gospel which magnifies and makes it honorable. Whatever forms an impediment in the way of my faithful fulfilment of these duties, I am bound to remove as soon as I possibly can. If my holding him as a slave is an impediment, I am bound to liberate him immediately; and if any circumstances exist, which would, in the eye of reason and conscience, enlightened by the word of God, render his immediate liberation a jeopardy to his temporal and spiritual interests, I am bound to hold him still in the relation of slave. I should, in such a case, commit sin, in setting him free."

What is meant by setting him free? Why certainly, no longer treating him as property. If you are bound to keep him as a slave, you are bound to keep him as property; which as Mr. B. has just showed is sin: thus, by this reasoning, a man may be bound to sin.

The speaker then proceeds with a protracted argument which reduced to plain English, means that sin in some circumstances is not sin, and tries to prove it from the Bible. The conclusion he comes at, is this,—

"The preacher is not, in his zeal to reprove others guilty of certain iniquities, to bear false witness against them, by accusing them of crimes they have not committed, or attributing to them degrees of guilt not warranted by circumstances."

4. The messenger of truth is to strive, to the full extent of his power, to diffuse the knowledge and influence of the law to the utmost ends of the earth.

III. The *motives* to this duty.

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[1] "I wish it to be distinctly understood that I am, and ever have been opposed to the system of southern slavery. Involving as I believe it does, gross violation of the divine law, I would wish to exert whatever of influence I could to effect its destruction. And this reason, it appears to me peculiarly desirable that all measures in opposition to it should be founded on just principles."

[2] "I use the word property here as including the idea that man is held as a good, or chattel."

The Rev. Mr. PALME *s* POEM. The poem delivered before the Rhetorical society in Andover by Rev. Ray Palmer has been published in elegant style by Whipple and Damrell.

THE FAMILY TEMPERANCE AGENT is a valuable little book in the form of the Temperance Tales, containing highly valuable matter, chiefly taken from the permanent temperance documents, and designed to take the place of a living agent. The author is Mr. Johnson who has done more than any other man among us to promote the circulation of tee-total publications.

To the Rev. Charles Fitch:

DEAR SIR. Permit me to ask a few questions. I would do it with a sincere desire to know the truth, and be instructed in all subjects of faith and practice.

In a letter to the Editor of the Spectator, dated Oct. 3, you remark:—"In condemning the sin of slavery, and pleading for its immediate abolition, I most fully agree with the most zealous advocates of instantaneous emancipation; but I have no *fellowship* with that spirit which denounces as base hirelings and wolves in sheep's clothing, and spiritual popes, a *great multitude* of most excellent ministers of the gospel, whom I *know* to be as truly opposed to slavery, and as deeply pained by the dishonor done to the slave, as any that can be found in the ranks of openly avowed abolitionists; and who withhold their names from the existing organization, because they see evils connected with it, which they feel they cannot and ought not to sanction."

One question I wish to ask, is, *how* do you "*know* that this *great multitude* of most excellent ministers" are as much opposed to slavery and pained as sincerely desirous for the deliverance of the slave "as Gerrit Smith and James G. Birney? Upon what evidence is this unqualified assertion made? What is your standard of judgment and decision? I have been accustomed to suppose that to ascertain the existence of love, in our own hearts or the hearts of others,—love for the truth or love for another, we were to look for its *appropriate effects*. If these were not to be seen, we had not the proper evidence of its existence. Have I, sir, been in an error?

A friend at my elbow, a thorough-going *teetotaller*, one who outstrips the most zealous advocates of immediate and entire abstinence, says, "that within the circle of his acquaintance there are a *great multitude* of most excellent ministers, whom he *knows* to be as truly opposed to intemperance, and as sincerely desirous that it may be speedily abolished, as any that can be found in the ranks of avowed teetotalers; but who for only withhold their names and influence from existing societies, because they see evils connected with them, which they feel they cannot and ought not to sanction, "but utterly refuse to work with each other, or alone, in the good cause! They will not lift a finger, or utter a word for the accomplishment of the object so near and dear to their hearts!" and my friend says he has *no fellowship* " with these tee-totallers who conscientiously believe that these good ministers are hypocritical in their pretensions!" This leads me to ask, am I bound in charity to believe what my friend says of these heralds of the truth, without any other evidence of their sincerity or his infallibility? If not, then he has he a right to withhold fellowship with me?

I did not, my dear Sir, intend to have further intruded upon your attention at the present time; but the relation of an interesting incident which occurred, as you may suppose, the prominent part of a dream, may not be amiss.

I seemed to be passing up Washington St. as the curtain of night began to fall upon the busy world, and saw a poor man in crossing the street knocked down by a passing omnibus. It was but supposed the spiritual mansion of a pious saint. Providentially the good man was leaving his door on his way to preach a charity lecture at the Old South. The furious driving of the omnibus, and the startling shriek of the sufferer, arrested his attention. He looked upon the fainting, bleeding, perishing man in the gutter, and after a moment's hesitation, with folded hands, and posture erect, he was about to pass on his way to church. It so happened that a certain Levite lived opposite. Returning from the discharge of some official duty, he also was attracted to the scene of suffering. But like the priest, he stood unmoved, seeming however to be philosophizing upon the circumstance around him. In fact, the minds of both priest and Levite appeared to take this turn in view of the shocking disaster, for I heard a word or two about "the designs of Providence," "mysterious," "for some wise purpose," "all right in the end," while the poor sufferer received no relief. I thought it strange, very strange, for these wise men to look coolly upon, as I was told by a gentlemen who had thrust his head from a window and noticed my surprise,) and were men of great influence in the higher walks of life: especially among men of property and standing. The poor man seemed destined to perish without hope. But at this moment there was a person seen rushing unceremoniously, by both priest and Levite, stepping in his haste upon the toes of the one, and disconcerting the nicely adjusted robe of the other. He was a Samaritan. Urged by the natural impulse of human sympathy and Christian benevolence, acting out the spirit of "love to his neighbor as himself," he laid hold of the sufferer to relieve his distress and convey him to a place of safety. He was a young, small man, and wholly unable to move the injured one from the ground, much less to hold his fainting head, stop his bleeding wounds, encourage his sinking heart, and run for a surgeon, physician or nurse. He therefore called for help. He called loudly and frantically. Saturday night did he call upon the priest and Levite by his side. Seeing the ready sympathy and active benevolence of the Samaritan, they had began to move and speak somewhat earnestly in behalf of the sufferer. I don't you see this man is hurt—are you not moving?" cried the Samaritan. "Oh yes, poor sufferer! how wretched his condition! O how I pity him!" was the reply of each. "And had'n,the ought to be taken care of, and that immediately?" "Why—yes, poor man—but—what can we fellows to drive so. You must exercise patience and forbearance, my friend, under this affliction. I wish I could do something for you," was heard in reply. "Why don't you take hold then, and help hold his head—run for the doctor—any thing?" exclaimed the Samaritan, "Why, you trod on my toe," said the Levite, "and you ran against the bodge of my office on purpose to lessen the respect and reverence for my character," said the priest. Bystanders now began to take sides in the gathering controversy. "You don't do it right," said one, "You call too loud" said another. "You talk too fast." "You make too much dust;" "The brim of your hat is too broad; You say sprinkling is no baptism at all; "You don't belong to the church;" "The man don't belong here;" "Interference;" "You said the other day that ministers didn't live up to their professions;"—were reiterated by one and another, priest, Levite, and people, who had by this time been attracted to the spot. The Samaritan continued his work of mercy, assisted by a few Galileans. But he was heard occasionally to say "hypocritical;" "false pretenders;" "wolves in sheep's clothing." And now a new difficulty arose; for a stout athletic man, of the knowledge and influence of the law to the utmost ends of the earth, cried out to the multitude, "this Samaritan is a deceiver, a Jacobin, a perfectionist. He abuses every one of you. His object in helping this poor man is to overthrow human and family governments, the Christian ministry and the Sabbath. I won't work with him. I'll have no fellowship with any who do. I *know* that you Mr. Priest, and you Mr. Levite, and a great multitude of this people, are as sincerely desirous of relieving this man as he is. And the only reason why you and they do nothing is, because you see the Samaritan calls hard names and don't do the thing right. By the time the commotion was so great, many saying one thing, and doing another that it was quite uncertain what could become of the wretched sufferer.

In the agony of my feelings, I was awakened and lay wondering what these things could mean. Two questions impressed my mind powerfully, and with your permission, will submit them for your consideration, and early answer. The first was, what evidence is there that the Priest and Levite were sincere in their expressions of sympathy for the man that was hurt, and were they justified in withholding that sympathy in appropriate efforts for his relief, in view of the excuses they made, supposing those excuses or objections to be well founded? The other is, was the Samaritan justified in judging them by their works rather than by their professions, or the Galilean in withdrawing his co-operation and joining in the cry of the priest, Levite, and people, because the Samaritan did thus judge, and did thus express the convictions of his judgment? Trusting that you will receive these enquiries with the spirit of kindness in which they are written, permit me to add assurances of personal respect and esteem.

In the bonds of the gospel, your

CHRISTIAN BROTHER.

[The above article fails in the most important part of the comparison .The Samaritan has left off attending to the wounded man to fight the priest and the Levite and the "stout athletic man,' and will not let them touch him except in the way which he points out. We might go farther, but shoose to let Mr. F. speak for himself. Ed.]

NEWS OF THE DAY.

THE FOOR INDIANS. A great parade has been made the week past, because Black Hawk and some fifty other Indians have made a visit to the city. We exceedingly regret that men in authority can countenance such scenes. They went to the theatre and had a war dance on the common, on which occasion they appeared in a state of nudity disgusting to Christian refinement. On the Sabbath day, we are informed that they visited, by invitation, the navy yard in Charlestown. Are we a Christian people? What possible good can come from all this display and folly? Instead of joining in the throng, we simply obtained a glance of them, and then retired to lament over the wrongs this nation has done these deceived natives of our soil.

MEXICO.—A new minister from this republic has been recognized at Washington.

Report says that a packet ship from Philadelphia to Liverpool, was robbed and set fire to by pirates, just out of the mouth of the Delaware hay. We do not give particulars, and we regard the report without foundation.

The Rhode Island State Anti-Slavery Society holds its annual meeting at Providence on Wednesday next. We hope they will confine their attention to the great object of the overthrow of Slavery, and not turn aside to give thrusts against the established usages of the gospel.

JUDGE MORTON.—We have satisfactory evidence that this gentleman entertains correct views on the subject of slavery, the right and duty of Congress to abolish slavery in the District of Columbia, and not to admit any new states into the Union with slavery entailed, and the inexpediency of admitting Texas into the Union. We regard parties as mere names. We are not so much in danger of losing our liberties and blessings from the success of any particular party, as from the placing of improper men into office. Another recommendation of Judge M. is, his evangelical sentiments.

REPORTED CAPTURE OF LISBON BY THE CHARTISTS. The ship Florian, Capt. Myers, 38 days from Bordeaux, brings intelligence that Gen. Saldanha, at the head of the Charter troops, had entered Lisbon,—the Queen's troops having capitulated.

The papers state that Miss Angelina Burdet, has succeeded by will to the fortune of the Duchess of St. Alban's, which is estimated at nine millions of dollars.

DEATH OF REVA HEVA.—Heva heva one of the ancient priests of the Sandwich Islands has recently departed this life; he was a man of great influence in olden days.

Of 110 vessels which arrived at Oahu in 1836, 71 were owned in the United States, 15 in Great Britain, 15 in Oahu, 4 in China, and 5 in other places. Among the number 52 were whale ships, having on board, 69,640 bbls. of oil.

DROUGHT IN VIRGINIA.—The Richmond Enquirer of Friday says,—"The drought is almost unparalleled at this season of the year. We have had one or two showers—but not a drop of rain since the 4th of August. The earth is so dry and parched, that it is very difficult to plough it, so as to sow the wheat. Our James River is almost lower than has ever been recollected."

The Postmaster General states the number of detaining post masters to be one thousand eight hundred and thirty two.

The Bank of France announces its purpose to make discounts every day except Sunday, commencing Sept. 26th. Also, that applicants can dispose of the proceeds of their discounts on the day the notes are offered. Also, that the Bank will keep open till 4 o'clock, P. M.

PORTUGAL.—A Miguelite conspiracy has been discovered at Lisbon, and several arrests have taken place in consequence.

From the Augusta, Ga. Constitutionalist, we learn that the able, independent, and patriotic John P. King, is about to resign his seat in the Senate of the United States. A man that goes for his principles, and not for party, is safe; but a poor chance these days. Mr. King is a Conservative VAN BUREN man.

WESLEYAN UNIVERSITY.—This institution now contains 135 students, viz. Seniors 30, Juniors 36, Sophomores 34, Freshmen 35. Besides the president, Rev. Dr. Fisk, it has five professors and a tutor. The college Libraries contain more than 9000 volumes. The philosophical and chemical apparatus has been greatly enlarged within the last year, and is now very complete, especially the lorner. We are glad to see our Methodist friends going forward so rapidly in the career of learning.

DOMESTIC SILK.—We last week saw a specimen of 800 skeins of sewing silk, manufactured and put up by Isaac G. Botsford, of Roxbury, Ct. It was of various colors, and for lustre and evenness of twist, equal to any ever imported. He was but a boy when he began to labor in the factory, but R. had been more or less engaged in the business for five or six years, and has invented a machine for reeling and spinning, superior to any other in use, for which he is about to obtain a patent.

BANK CONVENTION. The proposed convention of the banks of the principal commercial cities, for the purpose of fixing upon a day for the resumption of specie payments, and for taking the necessary steps meanwhile to insure it, has been acceded to by a large proportion of those institutions, and the convention will be held in the city of New York on the 27th of November.

INSURRECTION IN LOUISIANA. Information has been received of an extensive insurrection, which was to have taken place on the night of the 7th inst. at Bayou Rapide, a few miles from Alexandria, but for the discovery of the plot by one of the parties, on the 5th, who made a confession to his master. About 30 negroes were implicated, and on the 10th, 11th, and 12th; 9 of the principal leaders were hung in Alexandria, three of them were free; there are about forty in jail awaiting their trial. Two companies of the United States troops have been stationed throughout the disaffected district. Every thing is now quiet, and the negroes completely subdued.

It appears that a slave of Mr. Compton, named Bill, informed him that the negroes were forming plans to kill all the white males, and to spare all the females and children—and that if he would go to a certain house in the night, he would hear the Samaritan calls hard names and don't do the thing right. By the time the commotion was so great, many saying one thing, and doing another that it was quite uncertain what could become of the wretched sufferer.

Elder Ray Potter of Pawtucket, R. I. has been sentenced to six months imprisonment.

The following appears in a Newburyport paper:—"Arrangements we believe have been made upon the part of the seamen and sustain it through the season. Hon. *George Lunt* is to give the first lecture, subject, 'Miss Martineau.'"

The Island of Juan Fernandes has been obliterated, by an earthquake, from the map of the world, and not a trace is left of its existence. The restless waves flow over its ocean tomb, and not even the peak of a mountain or the summit of a rock elevates itself into a cenotaph. The mariner knows it no longer; and in a few short years its very name will be remembered only by chart makers.

REV. George Putnam of Roxbury has been appointed by an ecclesiastic, a member of the Board of Education in the place of Horace Mann, who resigned his seat when he accepted the office of Secretary.

COTTON CROPS.—The annual statement of the cotton crop, made up by the editors of the Shipping and Commercial List, shows the following results:

	1837.	1836.
New Orleans,	593,132	474,647 bales.
Natchez,	7,755	6,887
Florida,	83,703	79,762
Alabama,	232,243	236,715
Georgia,	202,381	220,121
South Carolina,	196,377	231,237
North Carolina,	18,004	32,057
Virginia,	28,618	29,187
At N York, from Grand Gulf,	,137	,100
	1,422,690	1,360,725
Increase this year,		62,365
Exported,	1,168,426	1,116,693
Manufac'd in U. S.	222,540	236,733

WILLIAM Israel, Jr, was shot down, and killed, on his own plantation, within two miles of Jeskonville, Mississippi, on the morning of the 22d of September. The deed was perpetrated by a white man, his overseer, who has absconded.

FEELINGS IN PERIL.—Extract of a letter from a lady on board the steam packet Charleston, to her parents in Philadelphia.

CHARLESTON, Oct. 14.

My Dear Father and Mother,—On Monday I bade a silent but heartfelt, and as I then thought a final adieu. Saturday was a bad delightful weather, and had it not been for the regret I felt on leaving you, my kind and affectionate parents, I should really have enjoyed the; to me at least, most novel scene. The storm encreased on Sunday morning and continued increasing every moment in violence till Monday about 1 o'clock P. M., the captain, finding all farther delay impossible, opened the cabin door with a tear trembling in his eye, thus addressed us; "my dear ladies, gather up what few articles you can save, and hasten into the after cabin, for I can run the vessel no longer ashore; it is the only chance left us for our lives, for in spite of all our exertions, she continues to fill so last that in a few moments we shall sink." After a short time, Col. G——— and another gentleman came in, bringing with them a coil of rope, which they distributed among the ladies to the around their waists so that they might be lashed to any spar or plank which might float us from the wreck of the sinking. It was then when partially dressed with my cloak around me, and the rest of my clothes for a pillow, I——— attached the rope to my waist, I uttered that silent farewell of which I have already written, not a murmur was heard however throughout the whole of the passengers at this trying moment. The fear of danger is now past, and the perils we have undergone, only serve to render us more grateful for our preservation.

BUENOS AYRES.—We have Buenos Ayres papers to August 19.

Christian Republic.—The Montevideo journals lately received, announce a closing of matters in the Oriental State. The vice president of the republic in a decree dated Montevideo 3d inst., accepted the resignation tendered by Don Francisco Joaquin Munoz, of the office he held as minister of Finance, and appointed as his successor Don Gregorio Leeog; Senor Munoz has returned to his old employment as collector general.

SPECIE.—The ship Ontario at New York, from London, brings fifteen casks of specie to Messrs. Prime, Ward & King.

A letter from the collector at Pittsburg, dated the 14th inst., states that TWENTY TONS OF SPECIE, $850,000, have been sent to Philadelphia by the Pennsylvania Canal. It is now the duty, it is supposed to be for the U. S. Bank and the other banks of Philadelphia. This news gives increasing hope of the resumption of specie payments by the banks in that quarter.

Among the passengers whose lives were lost by the wreck of the steam packet Home, was Hon. Oliver H. Prince, formerly a U S Senator from Georgia, with his lady and servant. They had resided for several years in Salem, but were journeying the summer at the North in superintending the publication of an edition of the laws of Georgia, in Boston. He was a gentleman highly esteemed for his virtues, wit, talents, and learning. Many of our readers have often perused with delight a most humorous production from his pen, entitled "A Georgia Scene Painting," which has often been republished in this part of the country.

THE RIOTERS. Joseph Pierce and Thomas Tucker, convicted at the Municipal Court, of a riot and assault on the Montgomery Guards, on the 12th of September last, were this day sentenced by Judge Thatcher, to three years confinement at hard labor in the House of Correction. And Thomas J. Young convicted of the same offence, was sentensed to two years in the House of Correction.

BOSTON EXCHANGE. We are happy to learn that an effort is making to revive the Boston Exchange Company. The corporation is organized and directors are chosen. It is only necessary that a sufficient amount of stock be taken to build, say $200,000, for the completion of the enterprise. We hope the last opportunity of erecting a suitable building for this object, in the most appropriate situation which the city affords, will not be lost.

SURVIVORS OF THE HOME—Some of the surviving passengers of the steam packet *Home*, have published a card in the Newbern papers, stating their belief that the boat was unseaworthy, and that the captain became unmanageable from intoxication. They bear united testimony to the good conduct of the engineers,—the mate particularly, and the men generally. They express their acknowledgments to Gen. Green, agent of the Boston, which brought them to Newbern, and to Captain Ivy, for rendering a conveyance in the vessel, and refusing to receive any remuneration.

Counterfeit $2 of the Phenix Bank Westerly, R. I. and of the Agricultural Bank of Concord E. Jaffrey of New Hampshire, are in circulation.

The subscribers gratefully acknowledge the receipt of forty dollars from their late congregation in Waltham to constitute them members of the American Peace Society, and by the by the favor of God reign in the hearts of all those from whom we have often received similar favors.

SEWALL HARDING.
ELIZA W. HARDING.

Waltham, Oct. 24th, 1837

Marriages.

In Hollis, N. H. by Rev. D. Perry, Rev. Dudley Phelps of Groton, Ms. to Miss Lucretia Farley, of H. .

Deaths.

At Lahainaluna, Sandwich Islands, 20th of April, Mrs. Maria T. Dibble, wife of the Rev. Seldon Dibble, 29; she had been at the Islands nearly six years, connected with the mission of the A. B. C. F. M. at Honolulu. Feb. 7. Mr. Frederick Bellow, carpenter, a native of the United Sates.

THANKSGIVING ANTHEM.
HANDEL'S GRAND HALLELUJAH CHORUS, recently printed from the London edition with the introductory, and some of the connecting symphonies, for sale at the office, at 6¼ cts. a copy. Nov. 1.

THE CHURCH.
A SMALL treatise in explanation and vindication of the popular form of church government, adopted with some modifications by the Congregational and Presbyterian churches of the United States and of England. By Reuben Pexe, D. D., professor in the Theological Seminary Bangor. One vol. 18mo. 180 pages.

Extracts from the author's advertisement.—"In common with many other members, with whom he has had a variety of correspondence, the writer has felt that a small treatise on the general subject of a church, designed expressly for the people, but rather for the instruction of the common mind, was much needed at the present time. This need it has been his object in some measure to supply. How far he has succeeded in this attempt the public will decide."

Just published by
WHIPPLE & DAMRELL, 9 Cornhill.
Nov. 1

The Suffolk Conference of Churches will meet in Park st. Church, Boston, Wednesday the 15th day of November. The meeting of the pastors and delegates, will be held in the lower vestry, at nine, A. M., and public services will begin at half past two, P. M.

POETRY.

For the New England Spectator.

Go, Preach the Gospel.

Christian! Rouse thee from thy slumber;
Thy sensual ease is costly gain:
Heathen souls, an untold number,
Shall reap in turn immortal pain,
Haste! Mercy pleads,
To rank them in the blood-washed train.

The eastern gales with spicy breath,
Steal through the groves with pleasant sound,
But on those gales the sighs of death
Rise from the dying millions round;
Whole nations mourn
And through the earth their cries resound.

The rolling waves of sin's dark tide
In lengthened ruin bear broad sway,
While all that Hope and Virtue pride,
In starless night are closed from day.
And fell Despair
Makes ransomed souls his priceless prey.

Behold the blood-stained, glorious Cross!
Redemption for a ruined race
Can aught be sacrifice, or loss,
To spread the trophies of his grace?
The story speed—
Cold earth is not a resting place.

A. C., Oct. 16, 1837. HESPERUS.

Letter from Dr. Beaumont.

[A few months since the council of the American Physiological Society requested their corresponding secretary to ascertain, if possible, the residence of Alexis St. Martin. Their object was, if Dr. BEAUMONT was not pursuing his 'Experiments,' to see on what terms St. Martin would come to Boston and submit to further and perhaps more perfect investigation. The following letter, which we are permitted to publish, will set the thing in its proper light. We are highly gratified to learn that efforts are making to continue the experiments.]

Graham Journal.

St. Louis, Mo. Aug. 29th, 1837.

TO DAVID CAMBELL, Cor. Sec. Am. Phys. Soc.

SIR,—In reply to yours of the 17th inst., making inquiries relative to Alexis St. Martin, &c., I have to express my gratification for your generous applause of my efforts to improve, perhaps, the unparalleled and only opportunity for a correct investigation of the physiology of digestion—and to say to you that St. Martin, if not on his way to join me at this place, for the purpose of renewing and continuing the 'Experiments and Observations,' already begun, is in Canada, somewhere near Quebec. He is engaged and has been under written contract to me for two years and more, for the express purpose above suggested; but has been prevented from surrendering himself to me, partly from the situation of his family and his affairs, and more, perhaps, from the native obstinacy of his disposition and extreme unwillingness to submit himself to public examination and experiment—an obstinacy and unwillingness, most pertinaciously persisted in from the beginning of my experiments, and particularly embarrassing and vexatious to me through all my former series of observations.

I have recently received information, however, that he is now ready and wishes to return to me and fulfil his engagements, and I have made arrangements to get him on here with his family, and hope soon to see him.

He has always refused and positively declared that he would never submit to be experimented upon by any other person or persons than myself, and has ever declined all offers and inducements from individuals and societies to engage to them for that purpose.

I presume no consideration whatever, would induce him to engage himself to your society or any other, for the purpose of experimenting, without my personal attendance and direction. He is capriciously and foolishly obstinate in that respect, and always has been.

It has ever been my wish and effort to place him in some scientific physiological institution, where greater and more extensive justice might be done the subject of experimenting upon him, than has ever been in my power to do, but he has ever and determinately refused his assent to such an arrangement. My present intention is to get him with me for a term of years—commence a new series of observations under the most favorable auspices practicable in this country, associated, as I intend to be, with some of the best physiological societies and scientific men of the West, and prosecute the experimental investigations to the best advantage practicable, till circumstances will allow me to take him to some of the European physiological Schools, for a more perfect investigation and greater improvement of medical science.

Duly appreciating the importance of the subject and the occasion, I coincide with you and your society in the opinion that the facilities it affords for so useful and important investigation, ought never to be lost sight of or neglected.

I am, sir, very respectfully,
your obedient servant,
WILLIAM BEAUMONT.

Bringing up on Vegetables.

We are not permitted to use the name of the young man to whom the following facts refer; but the facts themselves, as in other cases where the names have been withheld, may be relied on.

Report Phys. Soc.

"Young Samson, as they called him, was a youth of sixteen, from Ohio. On inquiry, I learned that he was so much more than a match, in point of strength, for any boy of his age in the neighborhood, that he was singled out, by them all, as their champion. For an example of his strength, it was mentioned that as a person was rolling into a store or shop some barrels of flour, our young Samson who was standing there, or happened to come along just at the time, took up the barrels, one by one, with almost as much ease as if they had been so many tops, and walked into the shop with them.

"I learned that his strength was considered the more remarkable on account of his dietetic habits. The general belief in that region is, that a person cannot have strength without eating flesh meat. Yet this youth of sixteen, weighing 130 or 140 lbs., and possessing the strength of most men of 30 years of age, has seldom tasted of flesh or fish. He has been brought up chiefly—indeed almost entirely—on milk, bread and other vegetables, and fruits. No young man that I have seen has a more healthy countenance than he. It has none of that unnatural redness which many regard as the "picture of health," but on the contrary an uniformly flesh colored and clear appearance, with an unusual brightness and prominence of the eye, as well as other general marks of health and cheerfulness.

"I also found that he was remarkable for the mildness of his temper and the goodness of his heart, as for his physical strength; and that there was no person in the neighborhood who knew him, who did not both love and esteem him.

Great Value of Apples.

J. BUEL,—In the fall of 1835, I gathered about 150 bushels of good sound apples, of different kinds, and put them into my cellar, for the purpose of feeding them out to my stock of cattle and pigs, to see what effect they would have. When hard weather commenced, I had two cows that gave milk; I put them into a stable, and commenced feeding the two cows with half a bushel of apples to each cow per day. I charged the hand that milked them to see if the cows increased in their milk; and the third day the boy says that the cows gave almost double the quantity that they did before I fed them the apples: and the young woman that had the charge of the milk, says that the butter that was made from the milk, at the time of feeding them on apples, was of a fine flavor, and a fine yellow color.

I likewise commenced feeding them to my pigs. I fed about one bushel a day to thirteen pigs, with a small portion of corn; and I now defy the state to bring thirteen as good as mine, that have had no better keeping.

I had gathered about 250 bushels of good sound apples, and put them into a good bin in my carriage house, with the intent of making them into cider; but before I got ready to make them into cider, the cold weather came on, and all my apples froze. I immediately covered them with blankets, and they remained in that situation till a thaw, in the latter part of December: I then commenced feeding them to my stock of cattle, which consisted of twenty-two head, two colts; I fed them about ten bushels per day. I soon found that my apples would not eat half the quantity of hay that they did before I commenced feeding them apples; and when the apples were gone, I could see that my cattle had gained in flesh, and looked better. I think the apples I have fed out to my stock of cattle this winter has been worth to me more than though I had made them into cider, and sold it for one dollar per barrel.

This from yours, ELEAZER CADY.
Canaan, February 16, 1836.

NOTE.—A gentleman of Montgomery informs us that he has derived like benefits from storing his apples, and feeding them in winter to his stock; and that a horse which had been afflicted with the *heaves*, and to cure which every various prescription had failed, has been restored to health by this apple diet. *Cultivator.*

Apples for Fattening Animals.

DR. FAY,—Having learned that you are making arrangements to publish an agricultural periodical designed for the benefit of farmers of Ohio, permit me through your columns to state a few facts showing the utility of apples for fattening domestic animals. In the summer of 1833, if I do not misremember, I was first induced to try the experiment,—it was to me then an experiment. Having more apples than we needed for our own use, and fully convinced of the evil of using them into cider for common use, I suffered my hogs to run in the orchard and take the apples as they fell from the trees. Before the apples were fully ripened, as they began to fall contrary to my expectation, my hogs began to gain flesh, and during the season, they became fat with no other feed than the wash of the kitchen. Several that I had designed to keep, before I was aware of it, became too fat for the object designed. This lot, if I mistake not, weighed, as I butchered them from the orchard, from 200 to 350 pounds each. The same season I suffered some of my sheep to remain in the orchard, and with equal success. The next season, our fruit was cut off. But the last two seasons, I have made my pork from my orchard, and during these seasons I have confined my hogs exclusively to *sour* apples; and still I have never killed lots of pork that were better fatted, more solid, or of better flavor. To carry the experiment further, last year I took from my stock an old cow that had given milk through the summer, and fed her exclusively on sour apples. She ate about half a bushel, morning and evening. She fattened well, and made a fine beef. It is, therefore, no longer with me a question whether apples are profitable for fattening domestic animals; the fact is fully tested.

And not only are they profitable for fattening such animals; but they are equally good for feed to sustain the same animals through the winter. For two years past I have gathered a quantity of my late apples, and laid them up for use, and have found them much cheaper than corn, and equally good for feed to keep hogs through the winter.

If, in your apprehension, Mr. Editor, the above statement will be of any use to the public, you are at liberty to use it.

Very respectfully yours,
HARVEY BALDWIN.

Hudson, Aug. 1837.

A Bloody Deed.

MR. EDITOR:—I want the privilege of stating, through your paper, a most nefarious deed, which was perpetrated, a few weeks since, in one of our western cities.

It is this city lived a poor, but honest man, who labored faithfully every day, to supply himself with the necessaries of life. His employer found no fault with him, but, on the contrary, believed him to be a good, and faithful man, and gave him a letter of recommendation to any one who might wish in any to deal with him.

As he was engaged one night very late at his work, after his employer had retired to rest, he was visited by a man rushing into the house, and commanding him to "deliver!" The poor laborer inquired why he should deliver himself up to him? for this was what he meant by "deliver." He craved not only his money, but *even the man!* The robber, again and again commanded him to "deliver," but the poor laborer refused to do it, until he should give to him a tenson: the robber then became enraged and drew a dagger and plunged it at his heart! The poor man raised his arm as a shield which was pierced to the bone. A second attack was made at his breast, but he glanced the dirk from his breast and it went into his hand, but did not take his life. During this horrid scene his employer was aroused, and came to his rescue.

The poor sufferer related these facts to me himself, and showed me where he was stabbed!

Are you surprised at these facts? Are you almost ready to doubt them, and ask why something was not done about it? The mystery is told in a word. The poor laborer had a DARK SKIN! and the man with a dirk was a SOUTHERNER.

Does such high-handed iniquity as this, committed with impunity, need any comments, Mr. Editor? Is there anything of the spirit of *slavery* here?

Are you aware of color? if so, you are liable this night, to be transfixed with a dagger; and probably no one would revenge the wrong.—*Cleveland Jour.*

How shall we get rid of Slaves? -

READER! having an immortal soul that must stand near to a white throne, will you notice and bear in mind a few facts, making the necessary deductions?

In Egypt, once, the slaves increased so fast that the owners had to look around for a remedy. They killed the male children. Slaves will always increase faster than their masters.

In Greece, the slaves increased so fast that the Greeks set apart a day privately and in concert, and killed a certain portion of the slaves. This was done often enough to keep them down.

In Rome, they freed them and intermarried with them so continually, that the number of slaves was diminished. (Abolitionists hate all such policy.) They still held the rest in slavery.

In St. Domingo, the slaves freed themselves.

Which of all these results do you choose? It must come to some result. Slaves will outnumber after a time. How can you keep them down? All who oppose abolition advocate measures which lead toward insurrection, civil warring, &c.

The friends of slavery are 'incendiaries,' fanatical incendiaries? It was to obviate such disasters, to prevent calamities such as we have never yet seen, that Abolition has raised a merciful voice. Governors, congressmen, and deelaimers in general, have been at a loss for some words suited to their wishes; for some expressions with which to clothe their false accusations. They have chosen the two words 'fanatical' and 'incendiary,' and they have rhymed them over and over and over again, until we wonder if they are not beginning to be weary of them. We know that they might be ashamed of them, considering that the charge thereby presented belongs to the accusers.

"IT SEEMS TO BE THE CUSTOM WITH THOSE WHO TELL LIES." DR. NELSON.

ADVICE TO APPRENTICES. 1. Having selected your profession, resolve not to abandon it; but by a life of industry and enterprise, to adorn it. You will be much more likely to succeed in the business you have long studied than that of which you know but little.

2. Select the best company in your power to obtain; and let your conversation be on those things you wish to learn. Frequent conversation will elicit much instruction.

3. Obtain a friend to select for you the best books on morality and religion, and the liberal arts, and particularly those which treat of your profession. It is not the reading of many books that makes a man wise, but the reading of those which can impart wisdom. Thoroughly understand what you read; take notes of all that is worth remembering, and frequently review what you have written.

4. Select for your model the purest and greatest characters; and always endeavor to imitate their virtues, and emulate their great actions.

5. Serve God; attend to his worship; and endeavor to set an example of piety, charity, and sobriety to all around you.

6. Be temperate in all things.

7. Love your country; respect your rulers; treat with kindness your fellow apprentices; let your great aim be usefulness to mankind.

8. Get all you can by honest industry; spend nothing extravagantly; and provide largely for old age.

9. Do unto others as you would have others do unto you.

10. In a word, think much, act circumspectly, and live usefully.

BREATHING HOLES OF HELL.—Dr. Beecher, in a late sermon, employed this tremendous expression to designate those haunts of dissipation and vice, where the wicked delight to congregate in our cities. The scene presented before the mind is the bottomless pit, as a heated furnace, having its air holes, from whence its blasphemies issue, and around which the congenial and preparing hearts of earth delight to hover. Thence peculiarly the ministers of evil come forth to ply the work of temptation, and bind the victims for their doom. This title, to the spiritually minded, appears appropriately and indelibly inscribed over the drinking, gambling, and degrading establishments which are so numerous among us. Those who frequent the theatre and its kindred haunts are in more intimate companionship with the *fearful lost* than they are apt to imagine. Let the blinding veil of mortality be drawn aside, and a spiritual scenery of a most appalling nature would be revealed around the stage, the bar room, and the billiard table. Oh, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united!"

PRESERVING ROOTS.—After potatoes and other roots are put into the cellar, they should be kept from the light and air. Some cellars are provided with glass windows, by which they are kept light through the winter, but roots of all kinds will not keep so well in such cellars, unless they are put in close casks, boxes, bins or pens, and covered up closely. If there be a small quantity of fine earth with roots in general, when they are put into the cellar, they are kept in the same condition as when taken out of the ground without dressing, dry, they will remain sweet and good, but if they are dry, and exposed to light or heat, they lose their life, sweetness and good qualities. Last fall we put beets, carrots and turnips in close casks, with earth, first a layer of earth, then a layer of roots, and they kept perfectly well, and were as good in May as they were in the fall. These roots were all such kinds as do not usually keep well without some care. They were the early rooted beet, early horn carrot, and the common English early garden stone turnip. We used pure live earth, a foot or so from the surface, that it might be free from manure or other impurities.

From the "Cold Water Man," a temperance paper printed at Natchez.

Advantages of a total abstinence to laboring men. 1. They have a better appetite, and partake of their food with a keener relish, and it is more nourishing to them than when they drink rum.

2. They possess much greater vigor and activity, both of body and mind.

3. They perform the same labor with much greater ease, and are, in a great measure free from the lassitude and fatigue of common run drinkers.

4. They have greater wages, and lay up a larger portion of what they earn.

5. Their example will be useful those around them.

SETH GOLDSMITH,
BOOK-BINDER,
Franklin Avenue, first door on the right from Court Street.
☞Old Books rebound, and Morocco Work neatly repaired at short notice.

A WORD TO THE SUBSCRIBERS OF THE SABBATH SCHOOL VISITER.

ALL our subscribers understand, that a portion of the price, means by which the Sabbath School Society is enabled to carry forward its operations, is derived from the income of THE VISITER. Every one who neglects to pay his subscription, of course deducts so much from the funds of the society. And every subscriber who wishes to discontinue his subscription, ought to give notice till we can direct money have been sent, also deducts the same amount, because the whole volume is required to make the work worth any thing. From the fact that losses, of the kinds here mentioned, are yearly increasing, we have felt that the interests of the Society demanded the following arrangement, viz: TO TAKE THE VISITER, after the close of the present volume, no one, except clergymen and editors, for less than 75 cents, unless PAID FOR IN ADVANCE. Agents must make their payments within six months, or they will receive but one half of their usual commission.—After the reasons we have given, we trust, all will certainly approve of this arrangement; and we trust, all of them will evince their approbation, by increasing their subscriptions to the subscriber, as early as the last week in December, 1837, or the first week in January 1838. As only about 10,000 copies has been printed the present year, several hundred of which have not been circulated. May we not expect that an edition of at least 20,000 will be required for the coming year?

Any person who will transmit the money for eight copies, to be directed to one individual, shall receive the sixth copy gratis. C. C. DEAN, *Depositary*,
No. 3 Cornhill, Boston.

UNION QUESTIONS.

PREPARED for the Am. Sunday School Union. This series of questions on the Old and New Testament, now embrace nine volumes. Vol. 1, is on the life and ministry of Christ. Vol. 2, is on the parables and other instructions of Christ. Vol. 3, is on the Acts of the Apostles. Vol. 4, is on the history of the departure from Egypt. Vol. 4, is in continuation, from the death of Moses to the death of Joshua. Vol. 5, is on the Acts of the Apostles. Vol. 6, is a continuation of Jewish history, from the death of Joshua to the death of Samuel. Vol. 7, is on the life of Samuel, and the Jewish kings to David. Vol. 8, is on the Epistle to the Galatians. Vol. 9, comprises the Epistle to the Ephesians, and the Epistle to the Philippians, and at the end of the Old Testament, and includes the books of Daniel, Ezra, Esther, and Nehemiah.

The volumes are furnished with maps and particular explanations as to the design, character, and manner of using the book. The earliest volumes of the series have been thoroughly explained, in the 8th vol., and the various parallel passages in the Gospels, and the Acts of the Apostles, are introduced in such a way as to combine the advantages of studying with a Harmony, and a concordance.

The ext-naive approbation which this series of questions has received, is seen in the fact that *one million* of copies have been published, and circulated in all parts of the land. The work continues to be used as the most suitable for the purpose by the Missionaries of the (English) Church Missionary Society, have ordered a number of copies for the improved school books, which they desire for some of the stations in India; and the Missionaries of the Congregational order in our largest seminaries has been expressed in behalf of these volumes, as the most valuable helps for a faithful study of the text of the inspired Scripture truth, and to the attainment of the thinking powers of the pupil.

For sale at the depository, (excepting the 8th vol., which is 8 cts.) at the Depository of the Am. S. S Union, No. 22, Court St., Boston.
Oct. 25. 3tpw. WM. B. TAPPAN, *Agent Am. S. S. Union.*

New-England Truss Manufactory.

THE Subscriber respectfully informs the citizens of Boston and its vicinity, that he has commenced manufacture of TRUSSES OF EVERY DESCRIPTION, at his residence, at the old stand, opposite No. 25, Hanover street, formerly occupied in Temple Avenue, up stairs. All individuals can see him at any time, at the above place. Having had eighteen years experience, in which he has effected a cure in about 100, for the last three or four years, all may rest assured of relief, who call and try Trusses of his manufacture. He has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture, at the Charlestown Alms House, of which his father, Dea. Gideon Foster, is now, and has been the keeper for more than twenty-two years—and he is now confident he can give every description of relief, who will be disposed to call on him.

He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.

☞ For a pamphlet containing an account against the many Quacks, who promise what they cannot perform. ☜

Having worn all kinds of Trusses, more or less, that have been offered to the public for the twenty years past, from different parts of the country, and also to the subscriber's cost, after examining the rupture, what sort of Truss is best to adapt to all the different cases that occur, and he has on hand as good Trusses, and the best kinds, as can be had in this city, as cheap as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not fit, can exchange until such time as we are well suited without extra charge.

J. F. P. manufactures as many as twenty different kinds of Trusses, among which are the three different kinds similar to those that the late Mr. John Beath of this city formerly made, together with the Elastic Spring Trusses, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and will retain them in a perfect contact—they can be worn day and night; improved Elinge and Pivot Truss; Umbilical Spring Trusses made in four different ways; Trusses for Prolapsus Uteri, which have been used in cases where pessaries have failed. Improved Spring Trusses, Knee Caps, and Bands are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will be found at the following kinds from other manufactories, which they can have if in no not suit him after a fair trial, they can return for any of them: Dr. Hull's Read's Spiral Truss; Rundell's do.; Farr's do.; Salmon's Ball and Socket; Sherman's Patent; French do.; Marsh's Improved Elastic Spring Trusses; Mason's Spring Trusses; Brunsteman's India Rubber Pad, made in Philadelphia; Iron Trusses; Steel Trusses; Trusses for children of all ages; also Trusses for children, of all sizes.

The Subscriber makes and keeps on hand, Stocked shoes, for deformed and crooked feet and is doing this every week for children and infants in this city, and from out of the city. Specimens of this manufacture can be seen at the manufactory. He likewise informs individuals, he will not make their complaints known to the public, nor be in possession of them, nor refer to them—it being a misfortune, and anyone posses do not want their cases known. Any kind of Trusses repaired at short notice, and made as good as when new.

☞ Ladies wishing for any of these instruments will be waited upon by Mrs. Foster at their houses or at the above place.

That the public may be satisfied of his ability, he refers them to the certificate of Dr. Warren, received more than two years since, also from Dixy Pierce, East Boston.

Boston, Jan. 7th, 1835. JAMES FREDERIC FOSTER.

Having had occasion to observe their manufactory, in connection with Hernia, have suffered much from the want of a skilful mechanic in accommodating the Trusses to the peculiarities of their cases, I have taken pains to inform myself of the proficiency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath. From my opportunity of observing some of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of Trusses, and possesses the ingenuity of accommodating them to the variety of cases which occur. I feel myself therefore called on to recommend him to my professional brethren and the public, as one well able to furnish and supply their wants in regard to these important articles.

JOHN C. WARREN.

This is to certify that I have been afflicted with a bad Scrotal Rupture for the last ten years, and was informed by the first Physicians in Europe, and in St. Bartholomew's Hospital in London, that I could not get relief for my complaint. By using a truss of Mr. Foster's, I have been these 2½ years free from pain, and can recommend all persons suffering from "Hernia," to Mr. F. as the best instrument now in use.
Sept. 21, 1837. DIXY PIERCE.
copy

FAMILY PRAYERS.

PRAYERS FOR THE USE OF FAMILIES, chiefly selected from various Authors, with a Preliminary Essay; together with a selection of Hymns. By ALBERT BARNES.
ASSISTANT TO FAMILY RELIGION; or Manual of Theology and Devotion. By WM. COGSWELL, D. D.
THE SABBATH DEVOTION. In three parts, including WATTS' GUIDE TO PRAYER.
PRAYERS FOR THE USE OF FAMILIES; of the Domestic Minister's Assistant. By WILLIAM JAY.
For sale by WHIPPLE & DAMRELL,
No. 9 Cornhill. Oct. 11.

FINNEY'S SERMONS.

LECTURES to professing Christians. Delivered in the city of New-York, in the years 1836 and 1837. By Charles G Finney. From notes by the Editor of the New-York Evangelist. Revised by the Author. Also,
Sermons on important subjects. By Rev C. G. Finney. With a portrait.
Lectures on Revivals of Religion. By Rev. Charles G. Finney. From notes by the Editor of the New-York Evangelist. Revised by the author. Second edition.
For sale at No 9 Cornhill, by
WHIPPLE & DAMRELL.
Oct. 11

CATECHISMS;

PUBLISHED by the Mass. S. S. Society, and for sale at their Depository, No. 13 Cornhill.
Infant Sabbath School Question, and Bible Picture Book, No. 1. This is designed as the beginning of a series of Text Books for Infant Sabbath Schools. The present volume contains sixteen lessons, each of which is illustrated by an engraving, and a set of questions. The lessons are selected, and many of them are original, both in matter and character, or to important events.
A Biblical Catechism, designed for infant Sabbath Schools, No. 1. Consisting of very easy questions and answers on the first two chapters of Genesis; and on the birth, life and death of the Saviour. In nine lessons, with directions for using the book. No. 2. A continuation of the same series, consisting of nine lessons, with a beautiful hymn; designed like No. 1, for Infant Sabbath Schools. The subjects of this number are, The Resurrection of the Saviour, Cain and Abel, Enoch and Methuselah, Noah and the Ark, the Building and Entering the Ark, Abraham and Lot, and the destruction of Sodom. No. 3. The same number contains eleven lessons. Subjects—Abraham and Isaac, Jacob and his sons, and Joseph and his brethren. No. 4. The same series, in eleven lessons. Subject,—character of Moses.
The Westminster Assembly's Shorter Catechism. Without Scripture proofs, for the use of common schools.
Exercises on the Shorter Catechism. The object of this little volume, is to help parents to teach children the meaning of the Shorter Catechism," as it is commonly called. Every teacher of this catechism must have constantly felt the difficulty of making young children comprehend truth presented in so abstract. In this book, the answers to the questions are dissected, and broken down into such minute fragments, that even small children are capable of comprehending each with the most perfect ease. This is done by means of a paraphrase and explanatory notes.
The New-England Primer; Or, an easy and pleasant guide to the art of reading. Adorned with cuts. To which is added the Catechism.
Oct. 11. 4t. C. C. DEAN, *Depositary.*

BOSTON.

GENTLEMEN or Ladies visiting Boston, and preferring to stop at a private boarding house, will find good accommodations, for a longer or shorter time, at the house of Rev. Mr. BIRD, No. 15 Bassett street. His house is somewhat retired, and recently fitted up, expressly for the purpose of boarding,—is in an elevated, healthy and quiet part of the city, within three minutes' walk of the Post Office, Common and Tremont House. August 16.

KEY TO THE REVELATION.

IN thirty-eight Lectures, taking the whole book in course. By Ethan Smith, author of "A Dissertation on Prophecies." &c., &c. Second edition.
The object of the work from Rev. Mr. Baldwin.]
"Attempts of inferior and hasty writers on the Revelation have generally been of little service, not to say injurious ever. Mr. Smith's Key to the Revelation has, in my opinion, better claims to our respect. It is clearly a production of deep thought and research. His Key will be found a good manual, as it is used throughout in interesting. I have read nothing on the Revelation which I like so well as this volume."
It is also recommended by Rev. Dia. Brownlee and Dr. Witt, Rev. B. B. Edwards, Rev. Jacob Tucker, Rev. Dr. Summers, and others. Just published by WHIPPLE & DAMRELL, No. 9 Cornhill.
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SUNDAY SCHOOL BOOKS.

THE Publications of the AMERICAN SUNDAY SCHOOL UNION are for sale wholesale and retail, in large and small quantities, at the Depository of the Society, No. 29, COURT STREET, Boston.
The Child's Catalogue contains *nearly four hundred* bound volumes, from eight cents each, to seventy-five cents each, and upwards two hundred and fifty books, in paper covers, from half a cent to 12½ cents each. These publications are designed to inculcate precepts enforcing practical duties, illustrated by examples and narratives, adapted to the capacity and daily life and experience, adapted to various conditions and degrees of moral improvement, and to be used for Sunday school, family, and general reading. A valuable feature of these publications is their cheapness, and they are also calculated to instruct youth in the study of the Bible, is furnished in the Bible—also, several volumes of Scripture Illustrations, in which oriental manners and customs, peculiarities of climate, &c. are explained, with direct reference to the elucidation of the Bible History.
Maps of the Journeyings of Israel, the Travels of the Apostle Paul, and Scripture Lands, drawn on canvas, and folded in form for convenience of carriage, and packed in cases of the most suitable for binding, and containing a variety of interesting matter, is furnished at 25 cents per yard.
WM. B. TAPPAN,
Aug. 16. *Agent Am. S. S. Union.*

NEW INFANT SABBATH SCHOOL QUESTION BOOK.

INFANT SABBATH SCHOOL QUESTIONS, designed for twenty lessons. These questions have been used in manuscript, by the author, and "it is every's experience" says the preface, "many of the children have given proof of the system proposed, we would say that our expectations have been more than realized."
Contents: The Creation: the Institution of the Sabbath; Adam and Eve's disobedience; Children are stoners; Birth of Jesus Christ; Wise men from the East; Jesus in the temple; Christ's Baptism, Temptation, Miracles &c., Christ raises the Son's widow; Christ's Transfiguration; Christ's entry into Jerusalem, Passover, &c.; Christ Betrayed and Scourged; Jesus Nailed to the Cross; Crucified; Jesus on the cross; Jesus in the Tomb; Jesus' Resurrection; Christ's ascension to his Dwelling; Christ's Ascension. 32 pp. Price 10 cts single—$1 per dozen.
For sale at the depository of the Massachusetts S. S. Society, No. 13 Cornhill, Boston.
Aug. 16. C. C. DEAN, *Depositary.*

WHIPPLE & DAMRELL,
Printers, Booksellers and Stationers,
No. 9 CORNHILL,
[WILLIAM PEIRCE'S OLD STAND.]
JAMES K. WHIPPLE, Aug. 30.
WILLIAM S. DAMRELL.

A NEW SUPPLY

OF Books, written for, and published by, the American Sunday School Union, has just been received at their Depository at No. 29, COURT STREET, where with the former stock, makes a full assortment of the Society's publications.
Catalogues of the Sabbath School libraries, handsomely and strongly bound, and numbered to correspond with the printed catalogue, are furnished and can be sent to any school at a distance, by giving the number of the Library.
Parts of Libraries, from eight cents each book, to any given amount, will be furnished, as may be had, and selections made, if a catalogue of books on hand is sent. WM. B. TAPPAN,
Sept. 27. *Agent Am. S. S. Union.*

THE GRAHAM JOURNAL

OF Health and Longevity; published weekly by David Campbell, Boston, Mass. This periodical has now reached its 14th No., and is becoming more interesting as it grows old. The first volume will contain 208 large, large octavo; and is offered to subscribers at the low price of one dollar per annum, or $1 50 at the end of the year.
New subscribers can be furnished with all the back numbers.
This paper is a JOURNAL of *facts*, illustrative of the great principles taught by Dr. SYLVESTER GRAHAM, in relation to health and longevity. June 28 3 m.

BIOGRAPHIES.

THE American Sunday School Union have published biographies of Jacob and Joseph, Moses, Elisha, Elijah, Daniel, John the Baptist, Peter, including his writings, St. Paul and John, the beloved Disciple.
The biographies are written in a simple and interesting style, and are well calculated to excite and cherish in the young mind a love for Bible narratives, and Bible precepts.
The volumes have engravings (some of them of a very superior kind,) and several maps, and may be had in sets of uniform binding, or separately.
Sold at the depository of the Society, No. 29 Court street, where is a full assortment of their publications.
WILLIAM B. TAPPAN,
Aug. 16. *Agent Am. S. S. Union.*

UNION HYMNS.

THE Union Hymns is a collection of 520 hymns from the best authors, arranged under 35 general heads, and prepared for Sunday schools, seasons of social and private worship, and for various occasions and purposes—published by the American Sunday School Union, and for sale in various bindings, from 12½ cents to 15, 18, 25, 31½, 62½, 87 cents, and one dollar.
DEPOSITORY, NO 22 COURT STREET
WM. B. TAPPAN, *Agent. Am. S. S. Union.* Oct. 11.

TO PARENTS WHO HAVE SONS PREPARING FOR COLLEGE.

THE Student's Assistant, is prepared with reference to the cultivation of habits of accuracy and economy in the use of time. It is intended for various items of expenditures and receipts, during a period of two years, and is sufficiently capacious for any shorter time.
The author has kept his accounts on a similar plan for a number of years, and his own experience is, to himself at least, a sufficient guaranty of its utility. All who have examined have approved of the work, and several gentlemen connected with literary institutions have said also others whose opinion is highly to be respected, have expressed a desire that it might be placed within the reach of every student.
It is recommended by the President and Professors of Dartmouth College and Rev. Cogswell, and has been favorably noticed by several editors.
WHIPPLE & DAMRELL,
Publishers, No. 9, Cornhill. oct. 11.

RAIL ROADS.

The Cars leave as follows:
BOSTON AND PROVIDENCE.
Usual time of passage, 41 miles, 2 3-4 hours; fare $2, exclusive cabins.
Leave Boston at 8 A. M.; 12 M. to meet the steamers, and 3 P. M.
Leave Providence at 8 A M on the arrival of the steamers from New York, and 3 P M
BOSTON AND WORCESTER.
Usual time of passage, 44 miles, 3 hours; fare $2 60 exclusive cabins.
Leave Boston at 7 A. M., and 3 P. M.
Leave Worcester at 7 A. M., and 3 P. M.
BOSTON AND LOWELL.
Usual time of passage, 26 miles, 1 1-4 hours; fare 81 cents exclusive.
Leave Boston at 8½ A. M., and 3 3-3 P. M.
Leave Lowell at 8½ A. M., and 3 3-3 P. M.

MARLBORO' HOTEL.

THE subscriber would give notice that he has taken the MARLBORO' HOTEL, and that he will be ready within a few days to see his friends, and has been thoroughly repaired, enlarged, and newly furnished and prepared. The furniture and bedding are entirely new. Accommodations in every respect are believed to be equal to any other hotel in the city. No pains will be spared to render the visits of all who favor him with their patronage agreeable. Extra attendance will be provided for those who may arrive by the evening cars. Breakfast will be regularly sustained at 7 o'clock. Dinner at 1. Tea at 6. Private rooms for families will be provided, and will be carefully attended to. The Hotel will be kept entirely free from intoxicating liquors, and while not a particle of intoxicating liquor will be sold or used, it will be a quiet home for gentlemen traveling with their families, as well as for others.
The house for the accommodation of small families will be ready for their reception in a few days.
Boarders wanted. Application for permanent board will be received at the Hotel every day
N. ROGERS.
Sept. 18 3m

TEMPERANCE BOARDING HOUSE.

THE public are notified that the TEMPERANCE HOUSE, IN NEW YORK, 118 William street, is open for the reception of transient boarders, where wholesome vegetable food shall be provided, at reasonable rates, and where quietness shall always be preserved, as much as is possible, in a public house of this description. Admission of intoxicants, or tobacco, or noise of any kind, can ever enter.
N. B. NOTICE. None can be received on the Sabbath, and none go out.
The "temperate in all things," the sabbath keeper, the lodging will find down into much minded gentleman, the public shall always be provided, and all possible attention paid to the comfort of those who may be given.
TERMS. One dollar per day, for less than four weeks.
Aug. 19, 1836. y

GRAHAM HOUSE

FOR THE ACCOMMODATION OF
PERMANENT AND TRANSIENT BOARDERS, BY
DAVID CAMBELL,
No. 23. *Brattle Street,*
(A few rods above the City Tavern,)
BOSTON.
The table supplied from the produce of five farms.

COMPREHENSIVE COMMENTARY ENCYCLOPEDIA, and POLYGLOT BIBLE English version:
Depository No. 25 Cornhill. J. E. FULLER, AGENT.
The agent for the above valuable work, published by Frederick Denison & Co. Brattleborough, Vt., would most respectfully inform the public that the second edition of the work is now ready on hand, a supply for the accommodation of those who may wish to obtain one or more of the volumes.
The work is now complete, and the necessary parts are ready, and any who are not supplied are requested to call or send as soon as convenient.

BUSH'S SCRIPTURE ILLUSTRATIONS.—The following testimonial we have the pleasure of presenting:

"I have examined the illustrations of the scriptures, edited by Rev. George Bush, and find them to be a work being published in the same company from whose press the Bible and Commentary is issued, and being intended by them for a companion to the work, I do not hesitate to say that before one is long before an engraving of many passages where the limits of the Commentary would not admit of a long exposition. I regard it as a valuable help in the department which it fills, to every reader, whether of general or critical, in understanding many portions of the Scriptures, and especially to the young, to have it always by the side of the Commentary in the library of every subscriber to the Bible.
"The subscribers having examined a work entitled 'Bush's Scripture Illustrations,' cheerfully express our opinions of its great value to Sabbath School teachers and families, and especially to the *Sabbath school teachers*. It embraces a great amount of information, several volumes of Scripture illustrations, in which oriental manners and customs, peculiarities of climate, &c. are explained, with direct reference to the elucidation of the Bible History.
Maps of the Journeyings of Israel, the Travels of the Apostle Paul, and Scripture Lands, drawn on canvas, and folded in form for convenience of carriage, and packed in cases of the most suitable for binding, and containing a variety of interesting matter, is furnished at 25 cents per yard.
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